

Zion's Herald.

PUBLISHED BY

BOSTON WESLEYAN ASSOCIATION,

36 Bromfield Street, Boston.

A. S. WEED, Publisher.

BRADFORD K. PEIRCE, Editor.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

PRICE \$2.50, Payable in Advance.

Specimen Copies Free.



VOL. LVI.

BOSTON, THURSDAY, DECEMBER 11, 1879.

No. 50.

FROM HAND TO MOUTH.

BY MISS M. E. WINSLOW.

I live from hand to mouth, the laborer cries,
My neighbor revels in his luxuries;
His pampered menials over earth go forth
To bring rich dainties from the West and North;

The forest and the prairie and the sea
Are under heavy tribute laid, that he
May load his board; while me from East
and South

No sumptuous train attend; I live from hand

to mouth.

I live from hand to mouth: a sinewy hand
That delves the rich black loam, and like a wane
Cuts from the fastness of the rocks the cheer
For bone and muscle—bread and water clear;
From hand that handles anvil, plough and wheel,
Cuts stone, fans flame, melts iron, tempers steel,
To nestlings thirsty as the earth in drouth,
Or hungry as the hawks; so goes my hand
to mouth.

We live from hand to mouth. God's strong right hand,
Filled full of blessing from the teeming land,

Soft as a mother's in caressing touch,
Gives us all plenty, gives us not too much,
All needed luxuries of earth and air
For body's labor or for spirit's prayer;

Alike through toil or tribute, North or South,

Our nestling lives are fed; we live from hand to mouth.

We live from hand to mouth; mouth opened wide
By His sweet Spirit's touch to be supplied;

Our soul's deep hunger His full hands can fill,

All heavenly treasures may be ours at will,

Faith, love and patience, inward joy and strength,

And victory that conquers death at length;

O'er the grave's portals wafts a zephyr south,

And leads to endless living, still from hand to mouth.

GOD SEEN IN AMERICAN HISTORY.

BY REV. LUTHER LEE, D. D.

Our national history properly commences with the Plymouth Colony.

1. The Plymouth Colony was the first attempt at a permanent English settlement in America. The Jamestown settlement was not intended to be a permanent colony. It was composed of adventurers who came with the intention of returning when they should have enriched themselves with gold or other precious things that they hoped to find in the new world. They brought no wives or children with them—an element absolutely essential in the commencement of a permanent colony. The Plymouth Colony came to stay, and brought their wives and children to make a home for themselves and their posterity.

The war of Queen Anne commenced in 1702 and lasted eleven years, closing in 1713. This involved the colonists in a bloody French and Indian war, after which they enjoyed eleven years of comparative peace, when another war broke out between England and France in 1744, which again involved the colonists. This war lasted only four years, yet it is said to have cost New England and New York one million of pounds sterling. Massachusetts is said to have spent four hundred thousand pounds sterling in the one expedition against Louisburg. These expenses were only a part of the loss occasioned by the war. There is now no means of knowing how many precious lives were sacrificed in these wars. It is said that in twenty-seven years—from 1722 to 1749—Massachusetts, including New Hampshire and Maine, lost fifty thousand inhabitants. They lost not only the brave who fell in battle, but the women and children of whole villages and neighborhoods were massacred.

When the last war closed, in 1748, the colonies were very poor, and much suffering prevailed. From this exhausted condition they had only twenty-seven years in which to repair damages and gather strength for the great struggle of the Revolution, which commenced in 1775.

The Revolution presents a remarkable chapter of history.

1. The causes which led to it appear small in their beginning, to produce such a civil and political earthquake, shaking and rending an empire. A few pence on a sheet of paper on which to write a legal document, or the like tax on a pound of tea, appears a small thing to drive men into a bloody war, at great sacrifice of life and treasure—a war fraught with an untold amount of human suffering. No doubt the British Parliament viewed it in this point of light.

2. It is very remarkable that the colonists should have penetrated so deeply into the principles involved, and so clearly and forcibly and tenaciously defended them at such expense and hazard; for every leader rendered himself a candidate for the halter. Their reasoning in its clearness, power, far-reaching conclusion and moral tone was far above the average standard of those times,

of New England would have waited for the coming footsteps of civilization.

The requisite courage for the undertaking of such an enterprise by such a band, must have had the inspiring element of a religious faith which made God a party to the undertaking. A remarkable coincidence is the fact that a place was opened for their peaceful landing and settlement, without trespass or conflict. A pestilence had swept away the Indians on the immediate coast, but for which it is not probable they could have succeeded in effecting a permanent settlement, in view of their small number and scanty means.

As it was, the whole scene was desperate, viewed from a human stand-point, and was solemnly sublime, when those Pilgrims left the Mayflower for a home on the winter-clad shore of the new world. The scene is well touched by the poet:

"The breaking waves dashed high
On a stern and rock-bound coast,
And the winds against the stormy sky
Their giant branches tossed.
"And the heavy night hung dark,
The woods and waters o'er,
When a band of exiles moored their bark
On the wild New England shore."

From the close of the Revolution down to this date, there lies a rich field in which to seek God in history.

SARDIS.

BY REV. STEPHEN M. VAIL, S. T. D.

In the "Sunday-School Journal" for November, 1879, occurs an erroneous statement in regard to the ancient city of Sardis. The writer says in the note on Rev. 3: 1: "Sardis, the ancient capital of the Lydian kingdom of Cœsus." It was situated on plain beside the River Pactolus, which was fabled to flow over golden sands. A village among its rivers is named "Sart."

In the spring of 1874 I visited "Sart," as it is now called, and examined its situation, ruins and people. It is not "situated on a plain," as the note says, but on the northern side of the Tmolus mountain, overlooking the valley of the river Hermus, and distant from this river about two miles. As the ruins indicate, ancient Sardis was situated well up on the elevations or sides of the mountain. There are several elevations of land rising one above another until we come to a high, abrupt spur, upon which was built the citadel. The walls of the citadel on the north side are still standing, though much broken and likely soon to fall.

The note says further: "It was located beside the river Pactolus." More properly, it was located on both sides of the Pactolus, as existing ruins would seem to show. The Pactolus is a small stream over which one can easily step. Its waters are much used for irrigation, and hence comes the fable of its golden sands, from the golden grain which is produced by its waters. It is a fertile region, and its fertility is always secured by the abundant waters flowing down from the mountain at this place; especially the Pactolus on the west of the acropolis, and another stream to the east of it. When I was there the people were engaged in harvesting the fields of barley. The wheat was fast coming to maturity and looked promising. The fertility of the place suggested the building of the celebrated temple of Cybele. Two of the pillars of this great temple are still standing, fluted and about five feet in diameter, and I should judge about thirty feet high. The remains of other temples and palaces were scattered over a region of about one half a mile square.

The village of Sart is now very insignificant, consisting of only a few houses, inhabited by farmers and shepherds. The shepherd dogs here, I found by bitter experience, were terribly fierce.

There was a railroad building, when I was there, to Cassaba, about sixty miles from Smyrna. Sardis is about ten or twelve miles further east, and Philadelphia is located about eleven miles east of Sardis. The railway is probably finished now, and running to both places.

I had a pleasant time with the Greek people dwelling still in those distant regions. With my Greek Testament in hand, which they easily read, I could make my way alone among them.

Prince's Bay, Staten Island, N. Y.

THEN AND NOW.

BY REV. M. TRAFTON, D. D.

There is lying before me, as I write, a volume of the first Methodist magazine published in this country, in 1797. On the first page is a short address "to the reader," in which the announcement is made that "The General Conference of the ministers and preachers of the M. E. Church, assembled in Baltimore in November, 1796, directed the publication of this magazine." Two objects are set forth as the animus of the enterprise: 1. "Religious knowledge, and the innocent and in-

structive entertainment of the people."

2. "To increase the chartered fund, which is now on foot for the support of the traveling ministry." No name, no editor announced, no printer—only Philadelphia, Dec. 17, 1796.

The first number was issued in January, 1797. Let us briefly note the contents of this number. The first article is entitled, "The Character [titles?] of a Methodist," by Rev. John Wesley, A. M. "The distinguishing marks of a Methodist are not his opinions of any sort." Is this true to-day? If so, no man can be denied membership in the M. E. Church who exhibits in his spirit and life a true gospel character, and one can be tried for heresy. All the marks of a Methodist are found in the heart, and from this rectified state of the heart flows a harmonized life. I guess the late Fellow of Lincoln College, Oxford," was right in this.

Then follows a "Sermon" by Rev. John Wesley, A. M., from the text, Heb. 1: 14: "Are they not all ministering spirits, etc.?" The personal experience of a Mr. Staniforth in a letter to Mr. Wesley comes next, which runs through seven numbers of the magazine. He was a soldier, and relates incidents by flood and field; but doubtless this was interesting to the readers of the magazine. A short account of the death of Richard Boardman, followed by an account of the death of an infidel, and then some letters on religious experience from some good sisters to Mr. Wesley, with his replies, a piece of poetry, with some hymns, wind up the first number for January, 1797. Each monthly issue contains a sermon, some by Mr. Wesley, and others anonymous.

"Thoughts on the writings of Baron Swedenborg," by Rev. John Wesley, are commenced in the second number (February), and continue to the July number. Then there is a multitude of strange events, startling incidents, and supernatural phenomena. The converts would hardly honor a modern second class newspaper.

I find here the celebrated "holy Sermon," which I am tempted to quote entire, both for its intrinsic dignity and its application to the world. The witty and eccentric Dr. Dedham, England, was met with his way to London by some drunken fellows of Oxford, who insisted on his giving them a sermon from a hollow tree by the roadside, from the word "Malt." In vain his remonstrance, Preach he could and preach he must. So squeezing himself in his hollow pulpit, he thus began:

"Beloved, let me crave your attention. I am a little man, come at a short warning, to preach a brief sermon, upon a small subject, to a thin congregation, in an unworthy pulpit.

And now, beloved, my text is "Malt;" which I cannot divide into sentences, because it is nose; nor into words because (upon the whole matter) it is but a monosyllable; therefore I must, as necessity enforces it, divide it into letters which I find in my text to be the four only—M-A-L-T.

M, my beloved, is Moral, A is Allegorical, L is Literal, and T is Theological. The Moral is set forth to teach you dumbkards good manners; therefore, M, my masters, A, all of you, L, listen, T, to my text.

The Allegorical is, when one thing is spoken and another meant. Now the thing spoken is "Malt," but the thing meant is strong beer, wherein you drunks make M, meat, A, apparel, L, liberty, T, Treasure. The Literal is according to the letter, M, much, A, ate, L, little, T, thirst—much ale, little thirst.

The Theological is according to the effect it works: 1. In this world; 2. In the world to come. In this world the effects are, in some, M, murder; in others, A, adultery; in some, L, looseness of M; in others, T, treason. 3. In the world to come, in some, M, misery; in others, A, anguish; in some, L, languishing; in others, T, torment.

Wherefore, my first usual self-exhortation is, M, my masters, A, al of you, L, leave, T, tipping; or else, 2, byway of communication I say, M, my masters, A, all of you, L, look for, T, torment. So much for this time and text. Only by wif of caution take this: A drunkard is an anoyance of modesty, the trouble of civility, the spoil of wealth, the destruction of reason, the brewer's agent, the al-wife's benefactor, the beggar's companion, the onstables' trouble, his wife's woe, his children's sorrow, his neighbor's scoff, his own shame, a walking will-it-will-not, the picture of beast, and a monster of a man.

I reckon by the time the sermon closed the audience were anxious for the benediction.

Mr. Wesley's letters were an interesting portion of the old magazine. Here is one just now under my eye, addressed to one of his preachers, a Mr. Coats. I should infer from the letter that he was one of a class of young men who know more who, just beginning, than they do when ending, their work. Mr. Wesley had a word of his over-zeal and rash statements, and so commences his letter by defining Christian perfection. Then he asks, "Who was Pelagius?" By all I can pick up from ancient authors I guess he was both a wise and holy man. But we know nothing but his name, for his writings are all destroyed; not one line of them is left. But, Brother Coats,

this way of talking is highly offensive. I advise you (if you are willing to labor among us), 1. Preach no doctrine contrary to ours. I have preached twenty years in some of Mr. Whitefield's societies, yet to this day I never contradicted him among his own people. I could preach salvation by faith and leave all controversy untouched. I advise you, 2. Avoid all those strong rhetorical expressions as, "O horrid! O dreadful!" You have an honest heart, but not a clear head." Then he winds up, "O Sander, know the value of peace and love!"

He also, is the last letter he ever sent to America, written twenty-nine days before his death, dated Feb. 1, 1791, and directed to Rev. E. C. (Ezekiel Cooper):

"MY DEAR BROTHER: Those that desire to write or say anything to me have no time to lose, for time has shaken me by the hand, and death is not far behind. But I have reason to be thankful for the time that is past. I felt none of the infirmities of old age for fourscore and six years. It was not till a year and a half ago that my strength and my sight failed.... We want some of you to give us a connected relation of what our Lord has been doing in America since Richard Boardman accepted the invitation and left his country to serve you. I suspect that you never gave place to one thought of separation from your brethren in Europe. Lose no opportunity of declaring to all men, that the Methodists are one people in all the world, and that it is their determination to continue."

One fact that impresses us in looking through the pages of this old and first magazine of our Church, is that nearly all the articles published are from English authors. We had few writers in those times, and published no books. What a change has come in eighty-three years!

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I find here the celebrated "holy Sermon," which I am tempted to quote entire, both for its intrinsic dignity and its application to the world. The Hindus are very imitative, remarkably religious, and strongly addicted to tradition. The lower castes rarely pray for themselves, but hire Brahmins to pray for them in the Sanskrit tongue, and not unfrequently watch them to see that the wages are faithfully earned.

Then as to the mechanical execution of the work. The paper is little better than common wrapping paper—not as fine as the material of ZION'S HERALD; the type is old style and rough, while the binding—well, we cannot describe it. Yet it was a great enterprise, and doubtless this was interesting to the readers of the magazine.

"I began by stating that the agents of twelve missionary societies in America, and of eighteen missionary societies in Great Britain and Germany are now laboring in India. In the southern portion of that mighty peninsula the Methodist Episcopalian have paid special attention to the Eurasians—children of European fathers and Asiatic mothers. Many of these are highly educated. Some of them are among our best preachers. Brother Osborne, the Presiding Elder, is a man of commanding intellect and eloquence. Formerly they were closely attached to the Church of England, but are now proud of being called Methodists. The Pastors of the European and Eurasian Churches also preach, as ability and opportunity permit, to the heathen. The Hindus are very imitative, remarkably religious, and strongly addicted to tradition. The lower castes rarely pray for themselves, but hire Brahmins to pray for them in the Sanskrit tongue, and not unfrequently watch them to see that the wages are faithfully earned.

"So much for Then. Come with me now. I had commenced this article with the October number of the *Methodist Quarterly Review* lying on my table by the side of its quaint old grandfather, and I intended, in contrast, to give a brief digest of its contents, when the ZION'S HERALD came in, and lo! the first article that struck my vision was a summary of contents by that lynx-eyed critic, Prof. Newhall. I threw down my pen with the somewhat petulant exclamation, "Stolen my thunder!" Well, the world does move, anyway.

LETTER FROM NEW YORK.

BY REV. R. WHEATLEY.

DISTRICT CONFERENCES.

What will be done with this institution—the district conference—at the next General Conference? It is not particularly popular with any class of officials in the Church. Some presiding elders object to it on the ground of its alleged destructiveness to the quarterly conference; some preachers object to it because of the traveling expenses it entails; and others because the Discipline does not like it, because they are outnumbered and outvoted by the traveling preachers, and prefer to have Conferences composed exclusively of themselves. Class-leaders, Sunday-school superintendents, and exhorters are not enthusiastic in its praise, and do not think enough of it to leave their business, in any considerable number, to do the work entrusted to it. Reports are dry, modes of procedure are rutty and tedious, and beyond the pleasure and profit derived from religious gatherings of old and new friends, the results are not commensurate with the cost and trouble. Therefore the metropolitan district of the New York Conference abandoned it; and therefore a venerable and exalted brother of the Poughkeepsie district intends to advocate its discontinuance at the next session.

On the other hand, a goodly number believe that the district conference serves many useful purposes, and that it has many possibilities of wide-spread beneficence, if they are only judiciously evoked. We do not wish to argue the question now, but only to relate what was seen and heard at a district conference held in the city of Poughkeepsie this very week.

REV. H. JACKSON.

One of the best uses to which a returned missionary can put is, that of addressing district and annual Conferences. Scarcely inferior to this is that of an address to single or united Churches in any particular place. The British Wesleyans owe their marvelous

success in raising funds for the world's evangelization very largely to this practice. Missionary meetings are always interesting, and enlarge the hearts while they "broaden the brains" of participants. They foster the connection spirit, while they draw the dollars into the Lord's treasury. Many a man may ascribe his success in life to the potent gifts they have given to his moral and intellectual faculties.

The British government, too, is anti-Christian. Lord Lawrence, just deceased, was a noble Presbyterian Christian. So is Sir William Muir. But the first as Governor General of India, and the second as Governor of the Northwest province, have been obliged to give their money in a secret manner for the spread of the Gospel, because every public act of such high functionaries is looked upon as official, and they are required to protect all forms of religion, so far as consistent with the fundamental ethics of humanity—and to favor none. The government is neutral; the schools are neutral; the Bible is excluded from the educational programme; the

Miscellaneous.

DESERVED PUNISHMENT FOR GIVEN, A BIBLE DOCTRINE.

A Sermon preached in Worcester before the New England Conference of the M. E. Church, April 2, 1879, by Rev. N. D. George.

[EXPLANATION.—By the arrangement of the committee, I was pressed into a limited time for the delivery of the Conference sermon, and that time not being sufficient, it became necessary to omit a part of what I designed to say. This will account for some things in the pulpit when the sermon was delivered.] N. D. GEORGE.]

Exodus, 6: 7: "The Lord God, merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

Much has been said and written of late in regard to the future destiny of man, especially by those who deny endless punishment. We have some of their latest works, as "*Old Forts Taken*," by Dr. Miner; "*Latest Word of Universalism*" (being twelve essays, with an introduction, by as many authors); and from the title of the book, and all being in one volume, we conclude that they all endorse each other's productions), and "*Universalism, its Doctrines and Their Foundations*," by Rev. L. J. Fletcher, designed to indoctrinate the young in Universalist Sunday-schools, and, as the man in attendance told us when we bought it, is generally accepted by the order. From these, and other sources, we learn that there are now two theories set forth, each having its adherents, one the old, the other the new, or one the theory of the fathers, and the other of the sons. By the fathers is not meant that class represented by Murray, Channing, Winchester and Huntington, who taught a future judgment and that salvation came by vicarious atonement. The "old fort" of these men were abandoned long ago; but the fathers we refer to are represented by H. Ballou, sen., T. Whittemore and S. Cobb. We have endeavored to ascertain wherein these theories agree and wherein they disagree, and will, therefore, before proceeding to an examination of the doctrine of forgiveness, state the points of agreement and disagreement as put forth by accredited authors. We hope to do this with candor, in a Christian spirit and with the kindest of feelings towards those who cherish the errors we controvert.

Their agreement.

1. They agree in rejecting the doctrines of innate depravity, vicarious atonement, trinity, new birth (in the sense evangelical Christians receive it), second personal advent of Christ, literal resurrection, future general judgment and probation; that is, they deny that final salvation can be gained or lost by our conduct in this world. The "Latest Word" says: "In one sense we may say that the present life is a probation. It is the gradual change from state to state. This life determines the plane on which we shall begin the next" (pp. 157-9). But this, it will be seen, is no probation at all so far as final salvation is concerned.

2. They agree in teaching that by the resurrection all will become immortal, and that the resurrection takes place at death, or, as some perhaps would say, at the next conscious existence.

3. They agree in the doctrine that no man can possibly commit sin enough to incur any more punishment than shall prove a blessing to him; that all punishment is for the good of the punished.

4. The fathers and sons agree in making the future state inviting to the worst of sinners. Mr. Fletcher will have it that after death, being rid of the flesh, will be the freedom that chastisement may have "its speedy and almost immediate results" (p. 190). The "Latest Word," we are aware, speaks of cumulative punishment of sins which may come in the future, but then, it eases this off by asserting that "Universalism regards the next life as a condition full of hope and promise to sin'ful souls." Again, it says of death: "It will be like the transfer of a sick man from a hurtful to a salubrious climate" (p. 170). So we see that the condition of all is to be greatly improved by the change, and thus the ungodly throng are soothed by the thought that the most "convenient season" for attention to their soul's salvation is after death.

5. Of course there is an agreement in rejecting endless punishment and in teaching the salvation of all men.

6. They also agree in asserting with much positiveness that forgiveness saves from no deserved punishment. "A sinner may be both punished and forgiven, and it is quite evident that forgiveness succeeds the punishment." (So says Mr. Fletcher, p. 114.) Did we deem it necessary, many more quotations might be adduced from other authors.

II. Their disagreement.

1. They disagree in regard to the influence of this life upon the next. The leaders in the old school, while they admitted that present salvation is conditional, denied that man in this world can do anything towards procuring, preventing, or even modifying, his salvation in the future world. With great positiveness they told the world that man's "work cannot reach one line beyond the grave." Misapplying the words of Christ (Luke 20: 36), they were made to teach equality of wisdom and holiness in the resurrection state. The "Latest Word" denies this and asserts that "this life determines the moral condition in which we shall begin the next" (p. 161), and such is the character and work of the life to come "that if any soul goes into the future unrepentant, we must

believe that the work of penalty and discipline goes on, at the same time that grace persuades and love invites, until the evil heart is overcome" (p. 165). Here we see that a part at least of the Universalist body have abandoned an "old fort" behind the breastwork of which they fought for many years.

2. There is a disagreement in regard to the seat of sin. The fathers taught that the seat of sin was in the flesh. Mr. Ballou, it seems, made the discovery about the year 1818. In order to satisfy themselves, Messrs. Turner and Ballou held a controversy in the *Gospel Visitant*, in which, says Mr. Ballou, "We agreed to do the best we could, he in favor of future punishment, and I the contrary. While attending to this correspondence, I became entirely satisfied that the Scriptures begin and end the history of sin in flesh and blood." There is something very remarkable connected with this discovery. Mr. Ballou professed religion and joined the Baptist Church in 1789, being then in his nineteenth year. He says of himself: "From that period to the present, I have been a constant student of the sciences of divinity." The fall before he was twenty-one he commenced preaching Universalism and made the discovery we have just named about 1818. So it appears that he was a constant student of the science of divinity about twenty-nine years (twenty-seven of which he was a preacher) before he found out that the Bible taught no future suffering. We need not say that Mr. Ballou's new doctrine spread very rapidly and extensively in the order. The whole of this in detail, as given by Mr. Ballou, is found in the "Modern History of Universalism," by Whittemore (pp. 423-438). The favorite mode of illustrating the condition of the soul in the body and out of the body was by the worm and butterfly; for as no one would think of blaming and punishing the butterfly for destroying the plant when a worm, so it would be unjust and cruel to punish the pure soul when delivered from the body for what it did in the body. The soul was pure, but forced into bad service by the flesh and therefore not accountable. They were saved from this deserved punishment?

We present as another case that of the Ninevites. God threatened them with an overthrow for their great wickedness. He speaks of this in the present tense. "It is come up before me" (Jonah 1: 2). A just and truthful God would not excite the fears of people and threaten a punishment undeserved. But we see by their penitential fasting and humiliation they were saved from this deserved punishment.

But is the punishment of masses of men or nations always reformatory? Is such punishment for the good of the punished? We answer, no, and refer you to the case of Pharaoh and his host (Ex. 14), to the Sodomites (Gen. 19), and to Korah and his confederates (Num. 16). Were these inflictions for the good of the destroyed? Were they punished to discipline them? As well might we say that a man who is hung by civil law is hung to discipline them.

Now, were we to go no further, two things have been established, namely, that under the Divine government there is salvation from deserved punishment, and also that all punishment is not for the good of those who suffer it. The principle is the same whether applied to masses or individuals.

[To be continued.]

the economy of the divine government penitent men are saved from deserved punishment. Instance the Israelites (Exodus 33), when they set up the golden calf. Said Jehovah, "Let me alone that I may consume them." Moses intercedes, "and the Lord repented of the evil which He thought to do unto them." Did the Lord think of inflicting an undeserved punishment? His veracity forbids the thought. The Psalmist, referring to God's treatment of the guilty Israelites, says: "But He being full of compassion forgave them their iniquity and destroyed them not, yea, many a time turned He his anger away and did not stir up all His wrath" (Ps. 78: 33). Observe, "forgave them their iniquity and destroyed them not." In this case was not deserved punishment averted by God's compassionate forgiveness? If language means anything, certainly means this. Again, the Psalmist says: "He hath not dealt with us after our sins, nor rewarded us according to our iniquity" (Ps. 103: 10). Not so, says the theory we controvert; they were rewarded, all of them, according to their iniquities, and none of them escaped. Ezra, speaking of the wickedness of the Jews, says: "Thou our God has punished us less than our iniquities deserve" (Ezra 9: 13). Could language plainer be framed to contradict the assumption that none escape deserved punishment?

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[To be continued.]

DR. DURYE BEFORE THE YOUNG THEOLOGIANS.

Tuesday evening, Nov. 18, Dr. Durye gave a familiar talk to the students of the Boston University Theological School. His subject was "Methods of Study in Order to Preaching."

3. They differ in regard to fear as a religious motive. The fathers of Universalism did not much approve of appealing to the fears of ungodly men; hence the most of their themes were the love and goodness of God. The "Latest Word" men, discovering, perhaps, that the constant sing-song upon these themes, while leaving out other equally important doctrines, did not move men to penitence and piety, attempting a reform. They say, "I am not for the purpose of quenching fear, but for intensifying it, that all punishment may have its speed and almost immediate results" (p. 190). The "Latest Word," we are aware, speaks of cumulative punishment of sins which may come in the future, but then, it eases this off by asserting that "Universalism regards the next life as a condition full of hope and promise to sin'ful souls." Again, it says of death: "It will be like the transfer of a sick man from a hurtful to a salubrious climate" (p. 170). So we see that the condition of all is to be greatly improved by the change, and thus the ungodly throng are soothed by the thought that the most "convenient season" for attention to their soul's salvation is after death.

4. They agree in rejecting the doctrine that no man can possibly commit sin enough to incur any more punishment than shall prove a blessing to him; that all punishment is for the good of the punished.

5. They also agree in asserting with much positiveness that forgiveness saves from no deserved punishment. "A sinner may be both punished and forgiven, and it is quite evident that forgiveness succeeds the punishment." (So says Mr. Fletcher, p. 114.) Did we deem it necessary, many more quotations might be adduced from other authors.

II. Their disagreement.

1. They disagree in regard to the influence of this life upon the next. The leaders in the old school, while they admitted that present salvation is conditional, denied that man in this world can do anything towards procuring, preventing, or even modifying, his salvation in the future world. With great positiveness they told the world that man's "work cannot reach one line beyond the grave." Misapplying the words of Christ (Luke 20: 36), they were made to teach equality of wisdom and holiness in the resurrection state. The "Latest Word" denies this and asserts that "this life determines the moral condition in which we shall begin the next" (p. 161), and such is the character and work of the life to come "that if any soul goes into the future unrepentant, we must

get a proper idea of the historical spaces of the Bible by going over them yourself. Books of the Bible must be used in their order, and texts quoted for what they are worth. You must study the Bible only. Our other study should be to perfect us in this. We can only teach the Bible. This is the only scheme which takes in everything which was, is, and is to be.

How far shall we go to one side in our study? Only so far as to understand and illustrate the truths of the Bible. As we begin with the book of Genesis, here we encounter geology. Shall we become geologists? We can not. Get the best masters on the subject and master their results. In farther reading we meet the subjects ethnology, exodus, etc. Learn to discriminate as to the best results on these and the other great subjects in God's Word. Be practical in your study of this book. At first go from beginning to end in a narrow path. Then go over again in a broader manner; and so on until you attain the utmost breadth. Such a method will give consistency to all your reading and study. Do not forget or neglect to study the Bible in the original languages, especially the more important passages. The only way to be original in these days is to go to the head of the stream. We can only do this by independent study in the Hebrew and the Greek. If you do faithful work here you will not lack subjects and will not need to seek sermons.

How to say what you appropriate from your study: Your hearers are not tools but philosophers. Your mind must work with their minds. What is a logical sermon? It is the sermon of a healthy mind that knows itself working according to normal methods. You must be natural, and that is logical. As soon as I know what I am to preach about, you must not only know men's minds rationally, but also relatively. As the mind and taste of different congregations differ, the ideal sermon can be preached only in one place. This gives a decided advantage to extempore preachers.

What are we to teach with Language. To get a good vocabulary study the Hebrew and Greek Scriptures. By using a careful discrimination in translation you will acquire an exact knowledge of language. Learn to reduce truth to propositions. Having followed these methods in the study, how can a preacher make them practical while on his feet?

The Doctor in conclusion spoke of the freedom, inspiration, and joy of the extempore preacher. G. S. B., Jr.

THAT THREE YEARS' RULE.

There are many thoughtful minds that cannot assent to the advanced views of Brother Whitcher as expressed in his recent article in the *Herald*. They fear a change, a radical, abolishing all legalism. The term of pastoral service, would be fatal to the itinerancy, and at the same time devolve on the appointing power a responsibility, the full sway of which, without check, might be dangerous to the rights and privileges of both parsons and Churches, both of which are even now, without any representation of the pastor, to close with the pastor who ought to close, and the rule works silently and without friction.

In the discussion of this subject we must admit that no method can be efficient unless a man has the mental and spiritual qualifications for giving religious instruction. We speak of these methods not ignoring our own need of grace. Our study must be devout. Two words are so placed in the New Testament as to limit each other. There describe a permanent ministry, "some pastors and teachers." This may be translated, "pastors even teachers." In this rendering the latter explains the former. The pastor may be a teacher, or vice versa. A ministry may be either on one, but a man is not fulfilling his ministry if he is only one of these. He must remember that his people are a flock, not babes. He should give all his spiritual power to his people. The aim is not for mere lodgment, but apportioning fear as an element, but of increasing and intensifying it, that our theologies should be reconstructed" (p. 131). So now, if the "Latest Word" men, discovering, perhaps, that the constant sing-song upon these themes, while leaving out other equally important doctrines, did not move men to penitence and piety, attempting a reform. They say, "I am not for the purpose of quenching fear, but for intensifying it, that all punishment may have its speed and almost immediate results" (p. 190).

The three years' rule is a check on "episcopal prerogative"—terms never till date, heard in American Methodism. Let the power of unlimited appointments be given to the Bishop, and his administration, however wise and disinterested, would be severely criticized as arbitrary and oppressive. The three years' limitation, in nine cases out of ten, does a pastorate which for the interest of both Church and pastor ought to close, and the rule works silently and without friction.

The same house issues a beautiful edition of the poems of Rosa Perry, bearing the title of the first piece—*HER LOVER'S FRIEND*. The poems have done service in our periodical literature. They stand well in the first rank of such verse. The pieces are varied in measure and style, vivacious, amusing, songs of society, and one or two dashed with real pathos.

INGERSOLL AND MORSE; A Reply by Rev. Samuel Ives Curtis, D. D., Ph. D., Chicago: Jansen, McClurg & Co., 12mo., price \$1.25. Boston: Estes & Loring. Prof. Curtis gives, in this able little treatise, a calm, elaborate answer in detail to all the charges, sneers and denunciations of Rev. Dr. Shedd proceeded with the apprehension of the nature of his work to an exhaustive excess of the great letter of the Apostle of the Gentiles. He fears a conflict between the Roman and the heretic, the Calvinistic and the Arminian schools of interpretation. It is not necessary to say that Dr. Shedd is a pronounced Calvinist, but of the modern school. We have been considering the latest expression of this theory of redemption developed in the discussion of this Epistle. But for its thorough philological investigations, its conscientious expositions of the text, and its able analyses of the argument of the Apostle, this scholarly volume will be a rich acquisition in any minister's library.

Houghton, Osgood & Co. publish a new and very handsomely printed and illustrated edition of the immortal PILGRIM'S PROGRESS of Bunyan. 12mo, elegantly bound. It will be a popular edition. It is uncluttered with notes.

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SCRIBNER'S FOR DECEMBER opens its sixtieth volume with a very enterprising paper on the Fortunes of the Bonapartists, illustrated with seventeen fine engravings, three of which are portraits of members of the Bonaparte family. A novel and intensely interesting account of the New York Cooking School follows, with six illustrations from life, showing how the school is conducted and what a good work it has done and is doing for all classes, especially for the lower classes in New York, in teaching them how to make two excellent dishes out of what has hitherto been but one, and that a poor one. The present condition of the city of Atlanta, Ga., is described by Ernest Ingersoll in a brilliant illustrated paper, showing some of the finest buildings, with some peculiar character sketches of this flourishing Southern city. A beautiful new poem by Longfellow comes next—*The Iron Pen*; a wonderful pen, made from a letter of Bonnivard, the prisoner of Chillon, the handle of wood from the frigate Constitution, and bound with a circle of gold, inset with three precious stones from Liberia, Ceylon, and Maine; a pen which the exquisite verses of the poet have now made immortal, as well as the name of his donor, Dr. George L. Knobell.

"O beautiful Helen of Maine," Lizzie W. Chapman contributes, in Sesame, a Fable, and the Knight and the Page, with illustrations queer and beautiful. Buds and the Giant, will make little boys and girls very much amused and interested. An American King David, is a bit of history by J. T. Trowbridge. Watching for an Otor, will interest boys very much and make them long to go and likewise. Christmas Number One Crawling Place, is a charming story. Four Suebans, are real little missionaries bearing comfort wherever they go. Paul and the Goblin, begins as all interesting stories do with "Once upon a time," and has very amusing pictures. My Sunflower's Fan, by Emma Bryan, is good for the young folks. The Old Man of Cahay, is very funny indeed. How the Elephants Turned Back, is a story of long ago. Abram Morrison, is by that grand old Quaker poet, J. G. Whittier, and that alone is worth the price of the magazine. A Beginning, is another Christmas story. Who does not, big or little, old or young, enjoy reading The Little First Man and the Little First Woman, and looking at its pictures? Among the Lakes, is a lively serial story. Bellophon on the Flying Horse, is a spirited picture. Read the story of Pegafus if you wish to learn something of mythology. Mother Goose and Her Family, will, we trust, brighten many a fireside at Christmas time. The Mystery of the Seed, is a sweet poem by Lucy Larcom. Telegraph-boys, will set the boys thinking. How Cruel is Fate, is a poem by Margaret Vandegrift, quite amusing. The Strange Adventures of a Wood-sled, nicely illustrated. Dressing Mary Ann, is just as fine as can be for young readers. If you want to know how Joe brought Down the House, read and you will know. The Funny Mandarin, wasn't so funny when he was making his servants sit on the ballustrade to pay them for laughing at him. Thorvaldsen, Chronicles of the Moths, are instructive, and the bird pictures and poem delight the very little folks. Jack in the Pulpit, Some New Books for Young Folks, the Letter-box and the Riddle-box, will afford much amusement for the long cold evenings at Christmas time.

The POPULAR SCIENCE MONTHLY for December is brimming of interesting papers, of which we can note but few. The most important is that on "The Genesis of Sex," by Prof. Joseph Le Conte, a novel and interesting essay on how sex primarily originated under the evolution theory. Dr. W. D. Babb's discourses of First-hand and Second-hand Knowledge, showing the wide difference between them. Lieut. Lyons continues his considerations on "Ocean Meteorology," giving large information regarding weather and navigation at sea. Dr. Mortimer G. Davison shows that brain action is cell nutrition and reproduction, and it is therefore the cells that have to be educated. Early Methods in Arithmetic, Expected Meteoric Display, and Many-sided Horses are a few of the many interesting topics of other papers. This series is an excellent guide to the best of science.

With the NURSERY for December we are, as usual, satisfied. When our little girl stands by our knee, and each piece is opened, eagerly says, "Now what next?" ever wanting the reading to stop until the book is finished, we wonder what higher praise the little magazine could have. We wish that to every home, high or low, the NURSERY might come every month, to make glad the hearts of the little ones to whom it is a "thing of beauty and a joy forever." The Snowbirds, Ned's Pony, the Gray Squirrel—in fact, all the little stories, poems and pictures, delight the ear and please the eye.

NEW MUSIC. From Oliver Ditson & Co.: Instrumental—Berceuse (Cradle Song), by Kate Simmon; American March, by A. Hillman; Variations on Cherub (Ela festa Burg), for organ, by Dr. Henry Stephen Culler. Vocal—By the Heavens O'er Us All (Par lequel m'entend), from "Paul and Virginia," by Victor Massé; Do Not Forget Me (Non ti scorder di me), sequel to La Stessa Confidente, by D. Robaud.

English, and the author gives his views as to the best method of obtaining it. In November, is a true picture of that month as we have it in our Northern land. Jane Hicks, is a poor girl who saves from drowning the child of a benevolent wealthy lady, and who refuses to take money or presents as compensation for the great debt she has borne; refusing to have the pleasure of giving spoiled by receiving. The Judges and Crime, ought to be carefully read by our law

The Sunday School.

FOURTH QUARTER. LESSON XII.

December 21. Revelation 22: 10-31.

BY REV. W. O. HOLWAY, U. S. N.

THE LAST WORDS.

I. Preliminary.

The series of visions closed with our last lesson. The angel who had acted as interpreter to the seer, pronounced the preceding "sayings" to be faithful and true, and declared him "blessed" who should keep them. Either because of the overwhelming character of the revelation, or by reason of some confusion as to the rank and dignity of his attendant, St. John fell before him in adoration, but was at once admonished that he had made a grave mistake; that his attendant, however holy and exalted in appearance, was a creature like himself, his fellow-servant, and one of those "which keep the sayings of this book;" that worship must be paid only to God. The angel then proceeds to give directions as to what is to be done with this book of prophecy.

II. Introduction.

The angel is giving his final directions to St. John, the recorder of the prophetic visions. He speaks in the name and authority of Jesus, using the first person, but is careful to avoid the assumption of divine prerogatives. He directs the seer not to seal the book—not to hide from the gaze of men its faithful sayings and solemn warnings and sublime predictions. The time of fulfillment is fast approaching, and the Church must not be denied the comfort and assurance which this book contains of the ultimate triumph of faith and righteousness. Character now forming will be perpetuated in the hereafter. The persistently "unjust" and "filthy" will continue unjust and filthy in the life beyond; and in like manner the "righteous" and holy here will be righteous and holy beyond the grave. The Lord's coming, in judgment, will not be delayed, and His "rewards" will be given to every man according to his work. He is the Alpha and the Omega, the summing up of all perfection and power. The obedient are "blessed;" theirs is the privilege to partake of the tree of life, and to enter the city through the gates of pearl; but from this tree and the holy city are excluded all the violent and debased and sensual, all who practice sorcery and worship what is false. Such is the message which Jesus—"the root of David, and the bright and morning star"—seeds through His angel to the Churches. But if the wicked exude themselves from heaven they are themselves to blame. All are invited; and the invitation is echoed by many voices. The Spirit saith, "Come!" and the Church repeats the call. Those who hear and obey it are bidden to utter it to others. The thirsty are summoned, and every one who is willing, may drink freely of the living water. A solemn warning is pronounced against any who should mar the integrity of this Book and from the registry of citizenship in the holy city. Sunbeams for hay, ants, and vermin are banished; the sun affords shelter; the clouds are诗篇。

Dr. Cowles draws a graphic picture of the circumstances under which this final and comprehensive invitation was given. The "bright and morning star," standpoints, and of the grand objets which lie within his range and ours. The river of the water of life is flowing before the eye; the smoke of their tormenting forever and ever; the lake that burthen with fire and brimstone, opening its horrid jaws to engulf forevermore the filthy, the abominable, who have实践了 the commandments, and have the grand issue of the great moral conflict of earth—victory for Zion, and majestic success to the Gospel in subduing the world to Jesus."

Verse 18. If any man shall add—interpolate teachings of his own; presumptuously attempt to complete the sense, or to serve the interests of any party or sect, by additions of his own. God shall add unto him, etc.—The "plagues," or judgments, which have been vividly described in preceding chapters of this book, are here threatened.

Verse 19. If any man shall take away—oulate, or expunge any part, or invalidate its divine authority. Such as one shall have his name erased from the Book of Life and from the registry of citizenship in the holy city. Things written—blessings in this case.

Euthenists, pretenders to new revelations, bigoted sectarians, imposing Churchmen, on the one hand; with infidels and skeptics on the other, have cause to tremble at this solemn warning. Critics, who are continually proposing conjectural alterations, or expunging from the text of Scripture, and adding to, or taking from, its sacred precepts. A final assurance of our Lord's speedy coming, followed by the hearty response, "Even so, come, Lord Jesus!" and the benediction of grace, closes this peerless prophecy.

III. Exposition.

Verse 20. Seal not the sayings. —A very prudent command was given to Isaiah and Daniel (Isaiah 8: 16; Dan. 12: 4, 9). They were bidden to seal their prophecies, the idea being that of a remote fulfillment. But the sayings of this book were on the eve of immediate fulfillment, and they were therefore to be left open, partly that all might see prophecy translated into history, and partly that the Church might derive comfort and assurance in the midst of persecutions. The seal is at hand—the time of fulfillment.

Verse 21. He that is unjust. —The idea seems to be that the opportunity for any radical change of character was so short that the sentence of judgment which should fix the condition of the soul might well now be pronounced. This sentence would not be arbitrary. It would simply be to fix the seal of eternity to the character of each in every individual. Thus the terribly "unjust" man—unjust in his ascending Lord, is one of blessing. With no more fitting words can the series of lessons for the year come to an end: "The grace of our Lord Jesus Christ be with you all. Amen."

IV. Gleanings.

Sometimes, as you pass along the street, you see a man you think you don't like; there is something in his countenance which distresses you. You fancy you see the blasphemer, the man reprobate in every good work, the man steeped in all corruption. And if one were to whisper in your ear that you must live month with that man, and never be out of his society one day, you would be afflicted; but if you were told you must live in his fellowship a whole year, and never be removed from the region of his pestiferous breath for a single moment or day in that year, what an affliction would it be! And if you were to spend a whole life, and never be separated from him a single instant, what a gloom would it spread over your mind! Hell is the place where are many such—where all the inhabitants are such: "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie"—whatever is abominable. Oh, tell me not of the fire and the worm, and the blackness and darkness of hell; to my terrified conscience there is hell enough in this representation of it—that it is the common sewer of all that is abominable, ard abandoned, and reckless as to principle, and depraved as to morals; the one common eddy, where everything that is polluted and wretched and filthy is gathered together (Dr. Beaumont in Biblical Museum).

V. Questions.

1. Why were not the "sayings" to be sealed?

2. What effect will death have upon character?

3. In what sense was Jesus coming quickly?

The Commentary will be at once given to those who are the friends of our colored work will send a dollar to Brother Steele at East Greenwich, R. I., or to myself at Greensboro, N. C., a copy of which 500 copies of this Commentary can be at once distributed in the South, at a cost of \$500. It is not intended to give these books away, but to require a payment of at least fifty cents, thus creating a spirit of independence. If any of the friends of our colored work will send a dollar to Brother Steele at East Greenwich, R. I., or to myself at Greensboro, N. C., a copy of

Gold, Crystal, Lace, Perfumed & Chrome Cards, mounted in Gold & Jet Ice Clinton Bros. Clintonville, Ct.

3. In what sense was Jesus coming quickly?

who has ever seen the fierce, howling, greedy, fighting, hungry packs of dogs that roam around some of the Eastern cities, Constantinople for instance. Sorcerers—those who practice magic, or profess to be in league with evil spirits. Whoremongers.—All who are sensually impure are included. Idolaters—worshiping either image or creature in place of the Creator.

The doctrine of the passage is that broad and evermore true—one are shut out from heaven save those who are unfit to enter; he sent down to hell save those whose spirit of hell, whose hearts are bad, who have made themselves only the more selfish and hardened under the influence of this world of misery (Cowles).

Verse 16. I am the root and offspring of David—that is, I am, by virtue of My Godhead and Creativeness, the author or progenitor of David, and in respect of My manhood, his descendant. According to Isaiah 11: 1, from which passage this expression is probably taken, this assertion identifies the Speaker with the Messiah of ancient promise. The bright and morning star—a beautiful and perilous emblem signifying that He was the promise and harbinger of the glorious day that was beginning to dawn upon the world. He is the Source of all light—the Star whose rising betokens that the night is far spent and the day is at hand; and the Sun hastening to its meridian with healing in its wings."

Verse 17. The Spirit—by His convictions, pleadings, and appeals to the sinner's conscience. The Bride—the Church, speaking through her ministry and sacraments, and worship and testimonies. Say, Come.—The Spirit and the Church echo and repeat that sweet word of Gospel invitation, "Come unto Me." Let him that heareth, say, Come. The word "hear" almost universally to the Bible means "to obey." The meaning is, therefore, "Let him who hears the call, and has himself come, join with the Spirit and the Church in inviting others to likewise come." Let him that is athirst, come—Every nature thirsts, that is, has longings, desires, deep and strong, for something, it hardly knows what. This restless, feverish apostle can never be satisfied except by coming to Christ. Whoever will—even though there be no thirs, or covetous, or gentle pleading of Church or Spirit, or feeling of any kind, if only a man be willing to come to Christ, let him come, and drink freely from the wells of salvation.

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Verse 22. Surely, I come quickly—on the steady progress of My spiritual kingdom; coming in retributive judgment upon corrupt systems, like Judaism and Paganism, whose destruction had been predicted; coming, especially, in the fulfillment of the prophecies of this book. The angel does not speak here in his own person, but uses the words of Jesus himself. My reward is with Me.—The "reward" is the recompence to be bestowed, and is either good or bad, according to the deserts of the individual. According as his work shall be.—The "work" includes all the activities of a man's master and outer self; his thoughts and motives less than his words and deeds.

Verse 23. Alpha and Omega.—These letters, standing at the beginning and the end of the Greek alphabet imply that He who used them is the Beginning and the End, the Author and Finisher, the first source and Cause of all things and the Completion of them all, "for whom all things are made, and by whom all things consist."

Verse 24. Those who do the commandments—the obedient both in spirit and letter. Another reading of this passage is some of the manuscripts, "Blessed are they that have washed their robes"—a reading which probably crept in by a slip in the Greek words. Right to the bone of life. —They have the privilege to partake of the blessings of immortality. The "tree of life" from which our first parents were barried by reason of sin appears again in the restored Paradise; and those whose sins are cleansed are entitled to enjoy these health-giving leaves and immortal fruit.

Verse 25. Without—outside; aloof from, isolated from, the holy city. Dogs.—The language has a peculiar significance to any one

4. What is the significance of the title, "Alpha and Omega?"

5. Who are entitled to enter the city, and who are excluded?

6. Explain the titles in verse 16.

7. Who unite in the Gospel invitation in verse 17?

8. What warnings guard the integrity of this book?

9. What final admonition to watchfulness is given?

10. How does the book end?

PRESIDING ELDERS.

A CHANGE PROPOSED IN THE MODE OF THEIR APPOINTMENT.

A meeting of the friends of a modification in the mode of appointing presiding elders, was held in Boston, Nov. 14. After a full discussion the proposition recommended by the committee appointed by the minority of the last General Conference to have general charge of the subject, were unanimously approved.

Fully believing that the General Conference has constitutional power to make the changes proposed, and that the best interests of the Church require that the propositions presented should be adopted, the convention deemed it important that the General Conference, to be held in Cincinnati in May, 1880, should be respectfully and earnestly requested to make, as containing them, the following changes in the Discipline:

1. To substitute for paragraph 161, the following:—

Presiding Elders shall be appointed by the Bishops on the nomination of a majority of the Annual Conference, by ballot, without debate; provided, however, that in case the Bishop presiding over the Conference, shall nominate a Presiding Elder, he shall be elected by ballot.

2. To insert a new paragraph after 161, to read as follows:—

If any Annual Conference shall decline or fail to nominate Presiding Elders, the presiding Bishop shall select and appoint them, and if any vacancies in the office shall occur in the interim of the Conference, the Bishop shall fill them until the next Annual Conference.

3. To change the Discipline as to provide for the introduction of lay representation into the Annual Conferences.

Lay representation is presented in this connection, because the interests of the laymen in the appointment of presiding elders should be regarded, and because it is desirable for many other important considerations.

The undersigned being members of the General Committee referred to, were directed to publish the action of the meeting, and to request the co-operation of all who desire a change in the present mode of appointing presiding elders.

JOSEPH CUMMINGS,
W. M. CLARK.
Boston, Nov. 1879.

BOOKS FOR COLORED PREACHERS.

In the prosecution of our missionary work among the freedmen we have been obliged, by evidently unavoidable circumstances, to entrust the treasures of the Gospel to remarkably unfinished and unpolished "earthen vessels." Some of our most efficient preachers have been men of no education whatever, and until very recently a large proportion could hardly read a hymn. As to the disciplinary "courses of study," very rare are those who ever passed an examination in the North Carolina Conference—and probably in others equally true—there is not one, to my knowledge, who has even read all the books. In spite of this, genuine conversions by hundreds have been the fruits of even such a ministry, as far as the demand, owing to the large substitution of Poultry. Domestic fruits, with the exception of winter Apples and Pears, are getting to be very scarce, with the season about over.

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THE INDEPENDENT.

THE INDEPENDENT.

PREMIUM.

We have decided to withdraw on the 31st day of December, 1879, all the premiums now offered to us by subscribers, a full list of which appears in the back of this paper. We will send two more packages, one for myself, and the other for a friend. Please send for one I am out of them and feel unable to buy them if money would buy them. I think they must prove a blessing to thousands.

MRS. J. M. SPAULDING.

DR. QUAIN'S MAGIC CONDITION PILLS are for sale by leading druggists. A package sent by mail on receipt of 25 cents, by American Medicine Co., Manchester, N. H.

THE INDEPENDENT.

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[Entered at the Post-office, Boston, Mass., as second class matter.]

ZION'S
HERALD.

THURSDAY, DECEMBER 11, 1879.

Congress has commenced early upon what seems to be its chief work in our days—president making. All legislation is evidently to be largely shaped by its influence upon the national election of next year. The great party in opposition changes its tactics simply because the legislation of the special session proved unpopular as demonstrated by the fall elections. The important financial questions which lie at the foundation of national prosperity and the credit of the government are to be discussed not so much upon their merits, as upon their effect upon Western and Southern votes. The President's message in relation to this subject is criticized, not because it is falsely argued, or rests upon questionable premises, but because it is liable to divide the party; and we are sorry to notice that Secretary Sherman seems to be "hedging" on this question, not because he differs with the President in opinion, but because these just judgments may peril the votes of certain Western States. It is announced that our old friend, Rev. Mr. De La Maty, the leader of the Greenback party in Congress, is to be depended upon for any close vote by the Democratic party, because Speaker Randall has given him favorable positions on certain committees. All these significant straws show the tendency of political drifts, and make one wonder that a gracious Providence can carry a country safely through its national perils when so many conflicting, selfish, personal interests are constantly contending with the weak patriotism and weaker virtue of many of its legislators. There are, however, in both houses, noble and country-loving men, who will make their words to be heard above the clamors of party, and will give voice to justice and righteousness, and we trust receive the sympathy and moral support of all their God-fearing fellow citizens.

In the passage from absolute power to a constitutional monarchy or to Republicanism, it seems to be inevitable that a crimson gulf should be passed. This hour is evidently before Russia. With the spread of intelligence will be the increase of restlessness under an arbitrary, however merciful rule. With all the alert and violent repression of a sleepless government, a reckless communism and nihilism continue to spread, and every now and then find a crater and an open explosion. Last week the Russian emperor, visiting the old capital at Moscow on an errand of pacification, to summon to his presence for consultation some of the nobility of the country, was only saved from a violent death by a narrow providence. By some error of calculation, the mine placed under the railway, by conspirators, near to Moscow did not explode until the train of the monarch had passed over it. When the baggage train, which followed, reached the spot, a terrible outburst tore up the track for a large space, and destroyed the cars with all their contents. This is the fourth time that the assassination or death of the emperor has been attempted. It is a serious matter to be born a king with such responsibilities, and exposed to such daily perils. In such a condition of things an iron hand seems to be necessary; but ultimately the democratic flames will be so fierce and extended that even the iron grasp will be melted and dissolved.

Believers who are troubled by fighting without and fears within, often gain spiritual victories while trying to lift others out of the ditch of mental trial. Richard Baxter, speaking of himself when battling with doubts concerning his own acceptance in Christ, says, in his own quaint way: "It much increased my peace when God's providence called me to the comforting of others that had the same complaints. While I answered their doubts, I answered my own; and the charity which I was constrained to exercise for them redounded to myself, insensibly abated my fears, and procured me an increase of quietness of mind." Baxter's experience was not exceptional, but typical of the general truth that he who sincerely strives to help another is himself helped by Him who blesses both.

As the toad, when poisoned by a spider's bite, taught by nature's instinct, seeks the plantain leaf, eats it, and is healed, so the believer, when wounded by sin, taught by his Master's words,

feels to the blood which was shed to heal and cleanse human souls. There he finds pardon, peace and purity. Precious antidote to the poison of sin! Let him who loathes himself because of his conscious impurity, wash in the crimson fountain and be cleansed. Let him remember that the heart is purified by faith.

"Love and do as you please," is a saying by St. Augustine. Interpreted aright it teaches that when the heart is wholly governed by divine love the life will be pure, because a man who so loves will choose to do what God wills, and to avoid what God forbids. It may, however, be interpreted in an Antinomian sense, and made to signify that, if one loves God with his heart, one may do evil in one's life and be guiltless. This latter sentiment is earthly and devilish. The former is true and pure. A heart full of heavenly love will produce a life full of holy deeds. Love pleases to do nothing but its Master's will.

Temptation is to be met and overcome by prompt resistance to evil suggestion and stern repression of the wrong desires it awakens. But such resistance and repression will most likely prove ineffectual if not accompanied with faith in God. It is on the shield of faith that the fiery darts of the adversary are quenched. We must impress children who, if they see a vicious animal approaching them, turn instinctively and seek protection in their mother's loving breast. Whenever the tempted believer thus lifts his eye to heaven, the Divine Spirit is sure to whisper with power some such life-inspiring promise as "Fear not thou, for I am with thee; be not dismayed for I am thy God, I will strengthen thee. Yea, I will help thee. Yea, I will uphold thee with the right hand of My righteousness."

OUR CHURCH HISTORY.

A generation has passed away since the inimitable history of our Church, in Great Britain and the United States, written by Dr. Stevens, was first published. It really made an era in ecclesiastical history, as did that of Macaulay in English history. Expressions of warm appreciation and congratulation came to the accomplished author, not only from leading members of his own denomination, but from such persons of literary eminence as the historian of America, Mr. George Bancroft, who could readily appreciate the singular ability and success of Dr. Stevens, in the arrangement of his materials, and in the brilliancy of his style. No religious work of the kind can compare with it, except the graphic pages of D'Aubigne; and he had at his hand, for material, the exciting political as well as religious events of the Reformation, and the parallel histories of nearly all the nations of Christendom. The history of Methodism was purely a religious movement. It never involved political changes, although its inspiration was most powerfully felt all over Great Britain and her colonies, and has been a powerful conserving element in moulding the rapidly increasing populations of the new States in this country. Both Green, in his "History of the English People," and Lecky, in his "England in the Eighteenth Century," acknowledge the profound impression made upon the social life of England by the Wesleyan Reformation. All the modern organized charities, which now girt the earth, sprang out of it, and all the spiritual life of the Established Church of England, since that period, was due to it.

The early history of Methodism, both on the other side of the Atlantic and upon this, has all the fascination of a romance in the hands of such a writer as Dr. Stevens. It exhibits the heroism of the bravest soldiers without the horrors of war, and is invested with the holy faith and enthusiasm of the martyrs, without the burning stakes and gloomy dungeons. It is safe to say that the whole breadth of literature fails to show such a body, and such a succession for years of remarkable men and women, as were the early ministers and workers in the fields cultivated by the "people called Methodists." No Church has a richer biographical literature. She never canonized her saints, but from the first permitted the literal fulfillment of the divine Word in reference to them to occur; being dead they were still enabled to speak. In the early years of this century, before the press poured out its issues by thousands, these wonderful lives of godly men and elect women formed the body of the reading of our people. The lives of Mrs. Rogers and Mrs. Fletcher, of the almost angelic husband of the latter, of Bramwell, of Stoner, of the Wesleys, and scores of others, of the early class, and Adam Clark, Richard Watson, Francis Asbury and Freeborn Garrettson, of a later class, produced for years a profound impression upon the denomination, inspiring rich religious experiences, awakening a holy enthusiasm for active service in the Master's vineyard, and creating a strong love for the household of faith of which these were the shining lights.

Who thinks of reading these books now? They are still bound in their dingy leather covers, printed on dark paper, in poor type, and hidden in unfrequented corners of some of our old family libraries. Their places are supplied by the thousand claimants upon our attention far less worthy or improving in their character. The daily paper, the monthly periodical, the hundreds of volumes of transient interest, the legions of fictions, lay wait in all places when we rest or ride, and bequeath us from the time that might be applied to higher and more ennobling reading.

As the toad, when poisoned by a spider's bite, taught by nature's instinct, seeks the plantain leaf, eats it, and is healed, so the believer, when wounded by sin, taught by his Master's words,

But when this history of Dr. Stevens appeared, its charming style was irresistible. He had already attracted the attention of the Church towards her heroes and heroic age, by his articles in his paper, the ZION'S HERALD, and his "Memorials of Methodism in New England." But his elaborate work far surpassed all the promise of these early writings. Since their issue, a number of interesting histories of the Wesleys and their great religious movement have been published in England, but Dr. Stevens' work preceded them all, and has not been surpassed by any of them, although Tyerman had access to documents that the American writer could not command. None of these have that masterly dramatic power of the latter. All along his living pages the actors seem themselves to pass before us, and we really hear them speak in their own words. In his History of Methodism the word actually becomes flesh, in our vision, and the early saints seem again to live in our presence. No one can read these volumes without finding his heart on fire and his soul throbbing with holy ambition to live, and labor, and sacrifice, and die for Christ and His Church.

Now it is a sad fact that the present generation know little of this work. Its sale is limited. Our young people, hearing little reference to it, would hardly think of taking it from the Sabbath-school library, if happily it is to be found upon its shelves. And yet there is not a young person of average intellectual ability, unless the taste has become absolutely perverted by vicious reading, who would not be awakened into a lively interest in its pages, if its reading were once fairly begun. We

are to be found into the heart just the stimulus that is now requisite to secure true ministerial success; it will stir the unconsecrated spirit and prompt the most earnest inquiries after holiness of heart and life; it will strengthen the weakening faith in the divine power of the Gospel to save, wherever it is preached with the unction of the Holy Spirit, and will awaken the true ambition of a pastor's heart—to do the Master's work, and to save the souls of his fellow men.

We wish our agents in New York would bring it out in some fresh form so as to strike the eyes and minds of Methodists of to-day. Perhaps, published in a box—a library by itself—as low a price as it can be afforded, and advertised anew with a few of the remarkable notices which it received when first issued, it would awaken again renewed interest, and the present generation might be induced to read it with something of the same quickened appetites as their parents. The smallest favorable result would be the quickening of denominational loyalty. The highest and best would be the awakening of holy aspirations after the religious experiences and consecrated lives of these memorable men and women whose unworthy spiritual sons we are.

DESPONDENCY OF MODERN SKEPTICISM.

The skepticism of our times has two striking phases of contrast with that of the last century. In the first place, it is more reverent, more morally earnest (or, at least, more apparently so), than that of the preceding period. Infidelity has, heretofore, been audacious and blasphemous. It has scorned belief as credulity, and Christianity as mostly, if not only, evil. Rousseau is nearly the only exception in the last century.

His Savoyard Vicar's Confession of Faith (in his *Emile*) is, in spite of its skepticism, the most eloquent eulogy, perhaps, ever written by uninspired pen on the character of Christ and the ethics of His Gospel. Richard Watson thought it worth citing in his Theological Institutes. But Rousseau's fellow skeptics treated Christianity very differently. They outraged it. They laughed at it. Voltaire was their Coryphaeus, and Voltaire kept all skeptical Europe laughing at his jests upon religion, though his infidelity was not as extreme as that of many of our scientific skeptics, for he wrote strongly against atheism and pantheism.

Voltaire among the philosophers, and Tom Paine among the vulgar, were the representatives of the elder infidelity; and contempt for religion was their general characteristic. The skeptics of our day are more respectful, though they mostly go farther in unbelief. They speak eulogistically of the transcendent humanity of Christ; Réan, himself, is an example. Most, indeed, of our skeptical authorities write as if they regretted the alleged necessity of their unbelief. Mr. Ingersoll is an exception, but he will hardly be considered an authority.

The other point of contrast is the profound sadness of modern skepticism. We hesitate not to say that the saddest books of our actual literature are those of the skeptical writers of Europe. Infidelity has, heretofore, exulted as a sort of emancipation from the terrors of superstition. It now mourns, almost universally, over the terrors of doubt. It formerly gloried in the sufficiency of the natural world, without the supernatural. It now despairs over the inadequacy of life; the sorrowful "problem of life," as it calls it, is the perpetual refrain of skeptical books, especially among the most skeptical of continental peoples—the Germans. Even down to the day of Strauss the happiness of natural life, especially when emancipated from religion, was emphasized. Strauss dedicated one of his books to a brother's sleep, through his long life, was but

because he was a beautiful example of contented and even felicitous life without religious faith, and with incurable disease. To vindicate the compatibility of skepticism with the happiness of life, and the sufficiency of the natural life for enjoyment, he pointed to Goethe—so well-balanced, free, so content, so healthy and successful, and so long-lived—making the most of life for self-culture, and for superiority to natural evils. Goethe, however, should be remarked, believed in the immortality of the soul; and as Ackermann shows, in his famous "Conversations," consoles his last years with that doctrine. Nor was he a materialist, like most of our modern skeptics; for, if he believed Spinoza, yet Spinoza was no materialistic pantheist; he "was drunk with the idea of God," as Schleiermacher said; he was an ultra spiritualist; he denied the distinction of matter and spirit; he contended that there is but "one substance," and that our substance is spiritual; that what we call matter is "phenomenal," and spirit alone is subjective and substantial; but that nature is God, but that God is in all nature, and is all things—the "one substance" is in all things "live and move and have their being."

But modern infidelity is a religion, if we may so call it, of despair, especially in continental Europe. It has thus reached its logical result, and may well be a deterrent warning to all the world. When did humanity ever utter a sadder plaint than that which Humboldt, the great physicist, has left us in his posthumous biography? If any man should have found the natural life sufficient for happiness, apart from faith, Humboldt should. He was of distinguished family; his fame filled the civilized world; he was healthy; he traveled; he was healthy, and lived to about ninety years; he was absorbed in the contemplation of the science and beauty of the whole known universe; he was sheltered by royalty, and dined daily at the table of his king; he seemed to lack nothing of this world. But all through his profligate life was cynical and bitter, as his posthumous letters show; he passed through the skepticism of both the last and the present ages, and died, at last, in the deepest despondence of the latter. And now we read, as over his hopeless grave, this saddest and truly despicable estimate of the universe:—

"I was not born to be the father of a family. Moreover, I regard marriage as a sin, and the propagation of children as a crime. It is my conviction, also, that he is a fool, and still more, a sinner, who takes upon himself the yoke of marriage; a fool, because he thereby throws away his freedom, without gaining a corresponding recompence; a sinner, because he gives life to children, without being able to give them the certainty of happiness. I despise humanity in all its strata. I foresee that our posterity will be far more unhappy than we are; and should not I be a sinner if, in spite of this insight, I should take care to leave a posterity of unhappy beings behind me? The whole of life is the greatest insanity. And if for eighty years one strives and inquires, still one is obliged finally to confess that he has striven for nothing, and has found out nothing. Did we, at least, only know why we are in this world? But to the thinker, everything is and remains a riddle; and the greatest good luck is that of being born a flat-head."

This, we repeat, this misanthropy, this despair, is the resultant consolation of modern skepticism; and in it we see the sure doom of that skepticism—it is resultant reaction to faith, and nobler views and enjoyment of life, which cannot be far hence.

And such, let us add, is but one of many examples in Germany. The despair has become the substance of the latest "philosophy" of Germany; some of her skeptical philosophers fight against it; but it is the natural, logical result of her infidelity. Its advocates base it upon the whole known universe; but the whole universe is against it. Some of its advocates have gone so far (incredible as it may seem) to propose, soberly, the suicidal extinction of the whole human race. Mean-while the race moves onward with more rapid strides than ever, in its march of civilization, and Christ and His cross are still leading it.

We put it soberly to thoughtful men: Would not such declarations as we have cited from Humboldt, if presented before a jury of our best physiologists, in a case of alleged insanity, pronounced conclusive evidence of mental disease; or, at least, Melancholia? Would they not treat such a case in ordinary life, as really morbid, prescribing for it the usual medical and hygienic remedies, and expecting a cure of it, if these remedies were faithfully used? And this we really believe to be the true diagnosis of the present phase of European skepticism. Its bewildering and hopeless speculations have, at last, unbalanced the minds of thousands, and produced, in Germany at least, one of those epidemic nervous derangements which history shows to have occasionally occurred—sometimes of the very opposite kind, yet substantially of the same rationale as in the madness of the Crusade period, the epidemic nervous affections of the monastic institutions of the Middle Ages, the monomaniac blood-thirstiness of the time of the French Revolution, the irrational agitations and unspeakable horrors of the Parisian Communists. God has so constituted human nature that moral and mental excesses must have such penalties; and these penalties, in His wise system, become at last their remedies. We have special sympathy for Humboldt; for, healthy as he generally was, he had an obscure malady which physicians well know favors such cynicism and hypochondria. He was a poor sleeper. While grappling with the hardest studies, his average of

sleep was but four hours a night; he had the destructive habit of turning night into day for study. No medical man would expect any other consequence than that which beslowed his soul. But many of his contemporary speculators have no such apology. They bring upon themselves, by their recklessness, the disease and its despair; and they are spreading it among the people. Their thoughts are out of joint with human life, with the whole universe; the consequences must, at last, be morbid. They become the victims of the retributive laws of the universe. They are not only guilty, but they are punished.

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versally respected by all his students for his scholarship and his transparent sincerity. His home was one of the welcome resorts for the alumni of the institution, upon their visits to their Alma Mater. Now both of the friendly forms are gone, and those voices of hearty and unconventional welcome are hushed in the grave. Prof. Johnston graduated at Bowdoin in 1832, and taught at the Conference Seminary in Cazenovia until 1835. In the latter year he came to Middletown, first as adjunct, and then as professor of mathematics and natural sciences. He wrote for the scientific magazines, and was an original investigator whose studies in nature were received with respect by his peers. They became the victims of the retributive laws of the universe. They are not only guilty, but they are punished.

We are indebted to the Secretary of the Interior, Hon. C. Schurz, for a copy of his annual report of the operations of his department. The matter of chief interest, to which he devotes the largest portion of the narrative document, is the discussion of the Indian question. It is very evident that the Secretary has given much personal attention to the subject, seeking to secure, by actual visitations, information at first hand, and to obtain all the facts possible to enable him to reach a clear judgment on the premises. We confess to a surprise at finding so much is hopeful and encouraging in connection with the present condition of the Indians. Of the 232,000 in the territories of the United States, since the pacification of the Sioux, but a few hundred have been in hostile conflict with the country. The Secretary sees permanent hope for the Indians only in their industrial and educational, the gradual division of lands among the families, and thereby the breaking of tribal relations and properties, and their ultimate citizenship. He thinks the present policy of the government is securing this, and has confidence in the integrity and ability of the Indian Commission. He relates at length the history of the late Ute uprising and massacre, and the steps which the Department is now taking, with much prospect of ultimate success, to secure the criminal Indians and pacify the tribe. It is, perhaps, not surprising that the Secretary does not entirely sympathize with the Indians, as he is against the *Redskins*, who have been brought into the country by the Indians, and who have been persecuted by the Indians. The Doctor is, however, in favor of the Indians, and has a claim to a prominent position in the *Atlantic*, to which he has been invited by the publishers. He is against the *Redskins*, but nevertheless he fully accords with the importance, as we estimate it here, of the suit which it is desired to prosecute in the Supreme Court, to secure the legal standing of the Indian, and his personal right to avail himself of the law of the land in his own defense. He thinks the *Redskins* have been badly treated, but have not suffered so much as has been supposed; and that if the government does the best for them it can, in their new assignment of territory, let all they ought to ask at its hand. Would any corporation in the country accept such an adjustment of an admitted wrong as this? Would it not require the absolute return of its property taken by fraud? Why should not the Indians have the same right? Why should the broken remains of this abused body of peaceful and improving Indians not be permitted to resume their lands, and be amply remunerated for all their losses as far as money can secure this? Their dead cannot be given back to them!

The remainder of the report, treating of the public lands, of the great continental railroads enjoying certain immunities and disposed to crowd the government with their claims, of patents, the census, and the territories, will commend itself to the hearty concurrence of our intelligent fellow-citizens.

It shows the interest felt in the unrevealed vellies of the world to come, that a second edition of Rev. T. A. Goodwin's "Mode of Man's Immortality," is called for, and has been issued by Fords, Howard and Hurbut, New York. This volume, as many of our readers know, is a vigorous presentation and defense of the spiritual, as distinguished from the bodily, form of the resurrection from the dead. No one can read the book without being convinced of the hearty conviction of the author of the firmness of his position, and being attracted from page to page by the directness and positiveness of the argument, and its abundance and aptness of illustration and quotation. Our criticism, while we cannot fully receive the interpretation of Mr. Goodwin as the best "working theory" of the immortal life, or the most satisfactory exposition of the revealed truth concerning it, would relate chiefly to the style of the argument, and his usual manner of treating the inspired Word. It casts a shadow of distrust upon the succeeding exegesis to approach the discussion through so long a preliminary course of reasoning upon the character of Revelation, and to notice the apparent disposition to accept almost the lowest modern views upon the question of inspiration. Through the whole volume, treating as it does of one of the most solemn, tender and sublime of themes, there is that lack of reverence for the literal utterance of Holy Scripture, and that daring speculation and assertion in reference to these immortal verities, that

Bishop Simpson writes in response to the note of inquiry of Dr. Wentworth: "I notice an inquiry in your paper in reference to the Ecumenical Council, and the question is asked whether the African Methodists are to be excluded. The facts are, a copy of our address was sent to Bishop Miles for the colored Church of America, accompanied by a private letter from the secretary. We have no knowledge of any action of their General Conference. The General Conference of the African M. E. Church meets May 1, 1880, and that of the African Zion Church, June 21, 1880. Consequently no reply has been received from them. I suppose no member of the committee has had the slightest thought of omitting any branch of the M. E. Church."

Few works of the imagination have accomplished so much spiritual service as the charming volume of the late Mrs. E. Prentiss, entitled, "Stepping Heavenward." She has now taken the last step heavenward herself, and entered within the veil, but her works do follow her. All her stories are as eminently practical and helpful as they are attractively written. Her publishers, Messrs. A. D. F. Randolph & Co., have just gathered up some of her shorter tales, published in the *Advocate* and *New York Observer* and bearing the same delightful characteristics of style and spiritual inspiration, and have issued them in a neat volume entitled "Avis Benson and Mine and Thine." Price \$1.25. For sale by J. P. Magee.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting. — Bishop McNamara, of New York, gave a very touching account of his conversion from sin and Roman Catholicism, and announced his purpose to discuss the Catholic question in Boston and vicinity. Rev. H. Montgomery, of Norwich, gave a very interesting account of his labors in behalf of Irish Catholics in his city. Resolutions of sympathy with Bishop Haven and Dr. Dashiel in their serious sickness were unanimously passed. A committee was appointed to present resolutions next week on the employment of Dr. Butler by the Missionary Society of Our Church. The order of the day next Monday is the address of Rev. A. B. Kendig on "Revival."

Boston, Winthrop Street. — Some revival interest prevails. Fifteen have just been received on probation, and a new class has been formed. The recent fair netted \$612.

Boston Highlands. — On Sabbath, Dec. 7, eleven were received on probation, eight were baptized, twenty-two received by letter, and four seekers in the evening.

Holliston. — Brother Richards' Thanksgiving sermon was highly commendable. He had five kinds of peace-makers and ten prominent occasions for thanksgiving.

Dorchester. — Some are seeking Christ.

Nenton. — Rev. Thomas Marcy was recently honored with a place on the school committee.

Maplewood. — Fifty seekers were at the school Nov. 30. Two daily meetings are being held.

Wakefield. — The crisis is past. The \$12,500 mortgage is reduced to \$6,000. All honor to the faithful labors of the presiding elder, pastor and brethren! Four seekers of salvation, Nov. 30, inaugurate their gratitude. The dark storm cloud so long threatening has given way to delighful sunshines.

Newburyport, Washington Street. — At last, after innumerable struggles and fears, after great and protracted discouragements and labor, the victory is gained, the debt is paid, and they are free.

Gloucester. — Gloucester redeemed herself from Greenbackism and runs to temperance and Prohibition in a perfect Waterloo victory at the late municipal election. This remarkable change of six hundred voices in one month in favor of liberty and good morals, is mainly due to the noble and heroic stand of our dear brother, Rev. E. A. Titus, pastor of Elm Street Church, whose noble purpose and multiplied labors have won the day. God bless him! Utterly cast in battle and flushed with victory, he cries, "And now for a Waterloo victory!" May it come in glorious power!

Rockport. — Union revival meetings are held at our church.

Charleston. — Miss Annie Schopely, of East Cambridge, a graduate of Dr. Muro's school, and teacher of elocution, gave very fine readings at Trinity Church last week.

Franklin. — A donation of \$40 to the pastor, Nov. 25, proved a double blessing to giver and recipient. Our cause here prospered.

Fitchburg. — The Town Hall was again crowded, Nov. 30, to hear the eloquent pastor of our Church open "The Red Sea," as in the name of humanity and God he smote the angry license waters. He will have to make a path for poor humanity to the shores of deliverance. He is preaching, also, a very interesting series of doctrinal sermons to large audiences.

Brookfield. — During the past three months seven have been converted, and eight received on probation. There were two seekers Nov. 30, and two the previous Sabbath. Five were recently baptized.

Warren. — There is steady progress and good interest here. The class-meeting attendance has doubled. There have been several conversions, and two were recently baptized and joined on probation.

Ware. — A successful lecture course has just closed. The outside of the church edifice has recently received new paint. Good congregations, interesting social meetings, and several new probitantes are among the indications that the work here has recently been more promising.

Springfield. — Dr. Wm. Rice has been re-elected to the School Board, as he ought to be. He has been one of its most efficient members for fifteen years.

The Art Amateur, for December, is even brighter and more attractive than the preceding numbers. It gives a number of fine illustrations of the late Seventh Regiment fair in New York city. It has art letters from Boston, Washington, San Francisco and Providence; an interesting account of the Lenox Library Art Collection, with a large amount of fresh art miscellany and illustrations in glassware, ceramics and house decorations.

Shelburne Falls. — Quite an interesting place. Meetings are held nearly every evening. Several additions are reported.

Gill. — Rev. Brother Archer is holding revival meetings with considerable success. The Congregationalists have hired a Methodist preacher for some months.

Boston. — A cordial and enthusiastic reception was given to Rev. Wm. Butler, D. D., late superintendent of the Missions of the Methodist Episcopal Church in Mexico, by the Methodists of Boston and vicinity, in the Bromfield Street M. E. Church, on Monday evening, Dec. 1. The church was filled with his friends. The opening religious services were conducted by Dr. H. Twombly, assisted by Rev. Dr. S. F. Up-

est expectations of a very generous and devoted people.

We have received from our Missionary Rooms, Folded Tract, No. 2. It contains an excellent summary of the exact condition of all our missions in the present time, with the appropriations and apportionments for the current year. We suppose it will be sent to all our pastors. It can be obtained of J. P. Magee.

We are happy to learn that the fall term at Wilbraham opens with an unexpectedly large increase of students, and the prospects of the academy are most promising.

A. Williams & Co. publish a pretty little portfolio of poems of infancy printed in blue ink and bearing an ornamental title— "Welcome Baby." A very tasteful gift at an auspicious family hour.

Mr. Walter H. Russell, a graduate of Boston University, class of 1877, has been elected principal of the high school at Windsor, Connecticut, and will enter upon the duties of his position immediately.

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The order of the day next Monday is the address of Rev. A. B. Kendig on "Revival."

Boston, Winthrop Street. — Some revival interest prevails. Fifteen have just been received on probation, and a new class has been formed. The recent fair netted \$612.

Boston Highlands. — On Sabbath, Dec. 7, eleven were received on probation, eight were baptized, twenty-two received by letter, and four seekers in the evening.

Holliston. — Brother Richards' Thanksgiving sermon was highly commendable. He had five kinds of peace-makers and ten prominent occasions for thanksgiving.

Dorchester. — Some are seeking Christ.

Nenton. — Rev. Thomas Marcy was recently honored with a place on the school committee.

Maplewood. — Fifty seekers were at the school Nov. 30. Two daily meetings are being held.

Wakefield. — The crisis is past. The \$12,500 mortgage is reduced to \$6,000. All honor to the faithful labors of the presiding elder, pastor and brethren! Four seekers of salvation, Nov. 30, inaugurate their gratitude. The dark storm cloud so long threatening has given way to delighful sunshines.

Newburyport, Washington Street. — At last, after innumerable struggles and fears, after great and protracted discouragements and labor, the victory is gained, the debt is paid, and they are free.

Gloucester. — Gloucester redeemed herself from Greenbackism and runs to temperance and Prohibition in a perfect Waterloo victory at the late municipal election. This remarkable change of six hundred voices in one month in favor of liberty and good morals, is mainly due to the noble and heroic stand of our dear brother, Rev. E. A. Titus, pastor of Elm Street Church, whose noble purpose and multiplied labors have won the day. God bless him! Utterly cast in battle and flushed with victory, he cries, "And now for a Waterloo victory!" May it come in glorious power!

Rockport. — Union revival meetings are held at our church.

Charleston. — Miss Annie Schopely, of East Cambridge, a graduate of Dr. Muro's school, and teacher of elocution, gave very fine readings at Trinity Church last week.

Franklin. — A donation of \$40 to the pastor, Nov. 25, proved a double blessing to giver and recipient. Our cause here prospered.

Fitchburg. — During the past three months seven have been converted, and eight received on probation. There were two seekers Nov. 30, and two the previous Sabbath. Five were recently baptized.

Warren. — There is steady progress and good interest here. The class-meeting attendance has doubled. There have been several conversions, and two were recently baptized and joined on probation.

Ware. — A successful lecture course has just closed. The outside of the church edifice has recently received new paint. Good congregations, interesting social meetings, and several new probitantes are among the indications that the work here has recently been more promising.

Springfield. — Dr. Wm. Rice has been re-elected to the School Board, as he ought to be. He has been one of its most efficient members for fifteen years.

The Art Amateur, for December, is even brighter and more attractive than the preceding numbers. It gives a number of fine illustrations of the late Seventh Regiment fair in New York city. It has art letters from Boston, Washington, San Francisco and Providence; an interesting account of the Lenox Library Art Collection, with a large amount of fresh art miscellany and illustrations in glassware, ceramics and house decorations.

Shelburne Falls. — Quite an interesting place. Meetings are held nearly every evening. Several additions are reported.

Gill. — Rev. Brother Archer is holding revival meetings with considerable success. The Congregationalists have hired a Methodist preacher for some months.

Boston. — A cordial and enthusiastic reception was given to Rev. Wm. Butler, D. D., late superintendent of the Missions of the Methodist Episcopal Church in Mexico, by the Methodists of Boston and vicinity, in the Bromfield Street M. E. Church, on Monday evening, Dec. 1. The church was filled with his friends. The opening religious services were conducted by Dr. H. Twombly, assisted by Rev. Dr. S. F. Up-

ham and Presiding Elder Rogers. An excellent introductory address was made by the president of the gathering, Hon. Jacob Sleeper, after which Dr. W. R. Clark made an exceedingly appropriate, beautiful and eloquent address of welcome in behalf of the Methodist ministry of New England. He was followed by a witty, cordial and able address by Hon. E. H. Dunn, tendering the Christian greetings of the Methodist party of New England.

To these addresses Dr. Butler responded in the most happy and eloquent manner, giving an interesting epitome of the history of Mexico under the Roman Catholic government, and the providential manner in which Protestantism was introduced to her thirty-four million souls, together with important facts respecting the results already gained in that rich and white-headed harvest-field. At the close of his remarks the Doctor was pleased to greet his many and tried friends with hearty hand-shakings and words of sympathy and love. The whole affair was worthy of the man and the denomination, and will ever remain among the most precious memories of those who were able to participate in it.

Rev. J. H. Brown is having an interesting and growing revival interest at Stark.

Rev. Wm. Wood, of Sandwich, finds conviction and the spirit of inquiry among his people respecting a coming revival.

Rev. J. W. Adams delivered his original, humorous and satirical lecture-poem, "Axes to Grind," in the people's course at Tilton Dec. 3.

Rev. A. Russell, of Stratford, will start a revival campaign with an evangelistic preacher meeting early in January.

Rev. J. T. Davis has raised a sufficient amount of funds to build a parsonage at South Columbia.

Rev. L. W. Prescott, who has been painfully ill for five months, is improving. Though still very weak, he tries to conduct one service each Sabbath. He was not able to preach for four months. He still needs sympathy and our prayers.

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The Family.

PERFECT TRUST.

These lines were written by Mrs. Ellen J. Martin, of East Coleraine, Mass., a short time before her death. The shore was nearer than she knew. Suddenly her boat struck land. We could not see for the rocks that hid her, but we feel sure she has anchored in the haven of everlasting rest. L. M. N.]

My boat is on the open sea
Which storms and tempests toss,
I do not know the ill's I'll meet
Before I get across.

I do not know how long or short
The chequered way may be,
But patient I'll abide His time
Who built the boat for me.

'Tis fully manned in every part,
Hope is the anchor fair;
The compass that it bears is faith,
And every ear is prayer.

Sometimes I see the breakers nigh,
The ocean madly roars,
But all I do is simply this—
Bend closer to the oars.

Sometimes the waves dash mountain high,
And threaten me to strand,
I fear not for He holds them in
The hollow of His hand.

The fog at times obscures my course,
And clouds shut out the light,
But well I know I cannot drift
Beyond the Father's sight.

I know not where the shoals may lie,
Nor where the whirlpools be,
It is enough, dear Lord, to feel
That they are known to Thee.

And thus content I glide along,
If either slow or fast,
Well knowing He will bring my boat
Safe into port at last.

A MORE EXCELLENT WAY."

A THANKSGIVING STORY.

BY ELEANOR KIRK.

[Concluded.]

Mary was obliged to pass the personage on her way to the depot. Her first thought was to stop and tell her kind friends what she was doing, but she dared not trust her determination under their influence. The minister had so earnestly and constantly combated this step, which she had sometimes felt she would be compelled to take, that she was sure he would do so even now, and that would only make extra trouble.

So the poor girl hurried by as fast as her tired feet could carry her. Barbara was playing and singing "The Sweet By and By," and some one was just coming out of the front door. She did not turn her head to see who it was, but prayed as hard as she had ever prayed in her life, that whoever the person might be, he or she would turn in the other direction. Mary had often smiled at the minister's long, swinging gait which seemed to take him over the ground without any apparent effort, and it took her but a few seconds to recognize the good man's step behind her. Barbara's "Sweet By and By" must have listened to her father, for he was humming it cheerfully, and then as Mary hoped he would not slacken his pace, he stopped short and accosted her, as if that and nothing else was what he had come out for.

"Well, Mary, where are you going?" he inquired pleasantly.

The poor girl's heart was beating so fast she could not speak, and Mr. Hadden repeated the question. Still no answer.

"Were you going to the depot?" he inquired again, drawing her trembling arm in his. If you are, I will go with you."

"O Mr. Hadden!" said Mary, finding her voice at last, though it was almost stifled by sobs. "I am going away. I cannot, oh, I cannot, truly bear it any longer. This day has almost killed me. Mr. Hadden, and I wish he had quite."

"Poor child," said the minister, kindly. "I suppose you have prayed over this undertaking, and made up your mind that God approves of it?"

"O Mr. Hadden!" was the choking response; "I have been too hurt and too angry to pray. I have heard it said that the Lord helps those who help themselves, and if that is so, perhaps He will help me. I know I have borne it as long as I can."

Just here the whistle of the locomotive was heard, and Mary hurried her companion on. In an incredibly short space of time, it seemed to her, the train thundered in, and before the eager traveler could reach the platform, there went again into the dark night.

"You are too late, Mary," said the minister gravely; and then the station-master locked up the little house, and went whistling down the platform. There was neither an incoming nor an outgoing train that night, and Mary had no choice but to retrace her steps.

"If you had not made me talk to you, Mr. Hadden, I should have caught the train," said Mary despatchingly. "Oh! why did you have to overtake me at this time, when my mind was made up to go?" and a fresh paroxysm of sobs put an end to her complaint.

"For the last fifteen minutes before leaving the house, Mary," replied the minister, arresting the wretched girl's attention by the tender gravity of his speech, "I had felt strangely uncomfortable; and finally I told my wife that I must take a walk, or follow a lead, I didn't know which. As quick as my eyes fell upon you, Mary, toiling on ahead, I understood just exactly what the Lord wanted me to do, and I want to tell you now, my dear, that I am sure there is a more excellent way out of your troubles, than fleeing from your home."

"Do you mean, Mr. Hadden, that the Lord sent you out to make me late for the train?" Mary inquired between her sobs, with unconscious irony.

"That would seem to be the case, my child," said Mr. Hadden, laughingly. "My wife inquired, with her usual faith, as I left the house, what in the world I thought I should find this time, for you see, Mary, these attacks usually mean something with me, and she knows it. I wonder what she will say when she sees the kind of fish I have got in my net to-night?"

"But she won't see, Mr. Hadden, and I should rather you didn't tell her anything about it," Mary replied. "I feel humiliated enough now."

"But she will see, Mary, because you are going to the parsonage to stay all night with Barbara, and I shall proceed to your house, and tell your mother where you are, and that I have persuaded you to remain. I don't suppose your mother will miss this little scratch, will she?"

"Oh, no!" said Mary wearily. "I suppose it'll be all right if you go over; but how can I ever take up that awful burden again, and when I thought it had fallen off forever, too?"

"You will feel differently to-morrow morning, my dear," said the minister; "and I am sure, Mary, that the door will open for you if you will but be patient a little longer."

"Well, I declare," said Mrs. Hadden, as her husband and his charge walked into the parsonage a few moments later, "if it isn't Mary!"

"I caught her with a net, my dear," replied the minister, "and she never knew anything about it till I landed her high and dry. Say, wife, get her something to eat right away, for it's my opinion she is faint, both from hunger and fatigue. I'm going over to tell Mrs. Allen that Mary will stay to-night with Barbara."

Mrs. Hadden bustled about in her sweet motherly way till her guest had eaten what she thought proper, and then Barbara helped her prepare for bed. When the minister returned an hour after, Mary was reported as sleeping peacefully.

Mrs. Allen received Mr. Hadden's communication more graciously than might have been expected. Like some others this lady stood a little in awe of the minister, and when the gentleman remarked accidentally, as it appeared, when he took his leave, that Mary seemed very tired, and if she didn't appear better in the morning he should insist on her spending the day at the parsonage, the lady replied that "of course it was a bad time being so close to Thanksgiving for Mary to visit anywhere, but she never did want anybody to work that wasn't able to, and if Mary wasn't back in good season in the morning, she would send for somebody to come in and help her."

The next day Mary was feverish and unable to sit up; but rest and the careful nursing of her hostess wrought a rapid change in the overworked girl's condition, and by evening she was well enough to go down to tea.

"I have called on your mother again this afternoon, Mary," said the minister, as they drew around the cheerful tea-table, "and told her not to expect you till we all come on Thanksgiving morning."

"Oh, thank you, Mr. Hadden!" said Mary warmly; "but do you think I ought to stay when there is so much to do?"

"That is just the reason why you should stay," the gentleman answered. "You are not well enough yet to go home and go to work. Your grandmother arrived this afternoon, and I walked with him from the train to the house, rather restraining all any unpleasant communications, I'm thinking. He will be over this evening; and when I told him that I thought you had better stay, he said, 'Don't let her come till you do, Mr. Hadden. I am sure my daughter has driven the girl a good deal harder than she had strength to go, and in future we must see that she is taken better care of.'"

That evening Barbara played the piano, and the minister's family and Mary's grandmother sang Lennox, and Coronation and Dundee, and Mary lay on the sofa thanking God with a grateful heart.

Thanksgiving morning, the old gentleman drove over in Squire Allen's carriage, and took the minister's folks and their guests to the long-talked-of Thanksgiving dinner. Mary had been perfectly happy during her short stay at the parsonage, notwithstanding her illness, and now as Mrs. Allen came forward to welcome her visitors, Mary was able to reply to her numerous questions with a smiling face.

Mrs. Allen made many apologies for her dinner. "If Mary had been home the pies and puddings would have been better, for the help she had was poor stuff, and of course one pair of hands couldn't do everything. Mary wasn't particularly fond of cooking, but she could turn out as good a dinner as anybody's folks if she didn't get her nose in a book and forget all about it."

Your grandfather was saying this morning, Mary," put in Mr. Hadden, as soon as he could find an opportunity, "that he thought you had better spend the next three or four years at school." "Yes, yes," interrupted Mrs. Allen; "of course I think it's all told over, but then father says he's willing to foot the bills as long's you want to learn, Mary, so I don't see but I shall have to let you go. I'll be awful lonesome, I'm thinking; but good gracious me! what's the matter with you?"

Mary had fainted away for the first time in her life. Joy had done for her what all her trouble and hard work had not been able to effect, and for a few moments the elaborate Thanksgiving dinner was postponed.

"What did I tell you?" whispered Mr. Hadden, as the girl revived and

looked about her. "I was sure, Mary," he continued, as Mrs. Allen bustled about with the camphor bottle and fan, "that if you could have patience to continue in the way of duty that God would send you a way out."

"And now I can go to school!" Mary exclaimed with a radiant face. "Can go to school! Just think of that! Oh! how shall I ever be thankful enough?"

"Wall, deary me!" said Mrs. Allen, slowly, striking an attitude with the fan and "campfire bottle," as she always called it. "Here Mary is so tickled about going to school that she faints dead away, and I don't believe I ever went to school ten times in my life that I wasn't licked there with a switch! Wall, wall, it does beat all!"

The day passed off quickly and pleasantly, and Mary began her preparations for school the next morning, and before two weeks had come to an end she had passed her examination and entered one of the first colleges in the country. She graduated from that with honor, and is now at the head of a school of her own in New York city:

LITTLE PHIL.

"Make me a boarder, master, smooth and painted; you see Our ma died last winter, and sister and Jack and me Last Sunday could hardly find her, so many new graves about."

"Aut. But, master, we've lost her," when we have worked and saved all winter— Been hungry sometimes, I own— But we had this much from father under the old door."

"Heaven goes to see her; he hated her, scolded Jack When he heard us talking about her and wishing that she'd come back. But in the garret we whisper, sad have a Our beautiful mother who kissed us and wasn't afraid to die. Put on her the boarder, master, smooth and painted; you see Our ma died last winter, in November she went away. That she was the best of mothers, and we old men forgot to pray; And we mean to do as she taught us—be loving and true and square, To work and read, to live her, till we go to her up the hill. Let her board be white like mother" (the small chin quivered here). And he had coughed something under, and conquered a rebel tear.

"There is all we could keep from father, a dollar and a half, and all the boarder has got for coal and flour, and partly to pay the rent."

"What is the price of headboards, with a good covering and handsome size?"

"Tare dollars?" A young boy, wounded, just falls with a moan, and he, With a face like the ghost of his mother, sank down on his tattered knee.

"There is all we could keep from father, a dollar and a half, and all the boarder has got for coal and flour, and partly to pay the rent."

"But the boy has臂 about him, and cuddled the head of tow Close up to the great heart's shelter, and Dear boy, you shall never lose her; O cling to your sacred past!

Come to-morrow, bring your sister and Jack, and the board shall be

The best that this shop can furnish; then

come here and live with me."

* * * * *

When the orphans loaded their treasure on the rugged old cart next day,

The surprise of a footpath varnish, with all

And *Earth St. John, Our Mother!*" baby

Jack was in the little shop.

Aut. But, like a man in a sailor's day, went dancing about.

But Paul grew white, and trembled, and close to the boy he crept,

Kissing him like a woman, shivered and laughed and wept;

Do you think, like benefactor, in heaven

That this is all you are, Philip, but finish this job, my lad."

Boston Transcript.

A WONDERFUL CURE.

The following is an account of a miraculous cure, written by the lady whose health has been wonderfully restored — Mrs. Plummer, a member of the M. E. Church in Monmouth, Me., and her truth and reliability are fully attested by the pastor of the church.]

[Concluded.]

On Wednesday morning, July 30, I felt that the time had come when I must know His will concerning me. I never opened God's Word without first asking Him to give me the food I needed, and these words were the first I saw: "I will blot out all thine iniquities and heal all thy diseases." I could not let go of those words: "I will heal all thy diseases."

It came to me with mighty force that I should bring myself to the Great Physician, and from that hour I believed and looked for the healing, although I had not yet spoken of this, fearing I might be called an enthusiast.

On Friday morning I opened to the last chapter of James, and these are the first words that attracted my eye: "Is any sick among you, let him call for the elders of the Church," and "the prayer of faith shall save the sick, and the Lord shall raise him up."

As I read this, I believed God wished me to ask others to join with me. Soon Bro. Blake called and expressed his sorrow at finding me failing. I told him I believed God was ready to heal me, and requested him to join with me in prayer.

For the first time I then made the same request to my husband, and as we united our prayers that evening, Jesus wonderfully blessed. Those days I was not as well, and needed often to go to His Word, and every time I would receive something to strengthen faith. Saturday I had a great desire to see my pastor, but did not make it known to any of the family lest they should send for him. I had asked God to send him when it should be best for me to see him, and I believed He would.

Sunday morning the pain was more severe, the strength less, and yet I trusted in God to deliver me. Therefore I had nothing to fear. At 3 o'clock my pastor drove into the yard, and I hesitated to call him. Instead, he handed my husband a paper and drove away. I could but feel a little disappointed. Still I believed it was right. The paper contained an account of a lady who had been confined to her bed for three years, and by God's miraculous power was healed. I believed He sent me those helps to encourage me. As I grew worse, the enemy

tempted me with beguiling words, but I replied, "Get thee behind me, Satan! I am trusting in God, and His Word declares, 'they that trust in Him shall never be confounded.'" While I had the use of the right hand, I laid open His Word, and the first He gave me were the words of the Saviour to Mary: "Said I not unto thee, if thou wouldst believe, thou shouldst see the glory of God?" That was enough. I then cried out, "Though the pains of death get hold upon me, I will trust Thee." Then I was into convulsions. My physician was called, and while friends labored faithfully over me, the Lord was in the midst blessing every effort and encouraging me with these words, "According to your faith, be it unto you."

"All things are possible to him that believeth." Thus my faith grew stronger. I noticed that the family had been weeping, and I felt that truly God had wrought a miracle. He had fulfilled His promises to me, when He said, "Call upon Me in the day when thou art in trouble, and I will deliver thee, and whatsoever ye shall ask in My name I will do it, that the Father may be glorified in the Son." God was true to His Word. He now demanded praise and glory from me, and my heart was filled. I sat up half an hour. It was then thought best for me to lie down. I walked to the bed without feeling the effects of my long sickness in any way except that I had not the strength of other days. The next day I walked about the room several times, and into the dining-room, crossing a hall ten feet in length, and wrote a long letter to my mother. Thus I have been gaining each day. My appetite is good and I sleep well. Yet I believe God requires me to care for His body, which He has healed; and should I violate the laws of nature, I must suffer the consequences. After I was healed, I received these words: "By faith stand." So I stand by faith in the Son of God. Should I loosen my hold upon Him spiritually I should die.

The next day I wondered why, if I believed I was to be healed, the work was not accomplished. In reply He gave me these words: "For ye have need of patience after ye have done the will of God, that ye might receive the promise."

"I then tested in Jesus, believing that when faith was made perfect, the work would be performed. God fed me on His Word in such a way that faith grew stronger, and I could say each day, "It is good for me that Thou didst not heal me yesterday."

On Thursday, Aug. 7, my pastor called, and I felt strongly impressed to ask him to join me in prayer. At this time my only nourishment consisted of one and a half ounces of milk diluted in twenty-four hours. I told him I believed that I was failing, yet I believed God was ready to heal me, and requested him to join with me. I noticed his countenance lighted up, and he replied, "I can; I have been thinking of this, and that is why I sent for you." I then told him I believed God required me to care for His body, which He has healed; and should I violate the laws of nature, I must suffer the consequences. After I was healed, I received these words: "By faith stand." So I stand by faith in the Son of God. Should I loosen my hold upon Him spiritually I should die.

Mr. Cook commenced his regular lecture by remarking that George Whitefield, in this house, taught the doctrine of the new birth at an hour

when the doctrine was a novelty here. The Church had become so connected with the State that its spirituality was gone. We wonder now at the interest awakened by his preaching — over 20,000 gathered on the Common to hear him. I am to ask you, in the name of culture, to look into this central theme. What is the new birth? The acquisition of similarity of feeling with God. Is not this necessary for peace? Can we be at peace and not love what God loves and hate what God hates?

Culture is responsible for the enforcement of its own principles. Therefore harmony with God in nature, with Christ, and conscience is required, and only by a new birth can this be secured. There must be a total surrender

MASSACHUSETTS.
SPRINGFIELD DISTRICT PREACHERS' MEETING.

This meeting was held in Holyoke, Nov. 12 and 13. There was a very small attendance of preachers, and some essays had to be omitted because of the absence of the essayists. Still this meeting was a success. The report from the district by Dr. E. A. was full of encouragement. Church debts were being lessened and souls were being saved.

The first paper was read by Brother Gordon, of Holyoke, on "The Legal Relation of Camp-meetings to the Church." He brought out very clearly the fact that camp-meetings have no legal relation whatever to the Church; and while custom gives the charge of the meeting to the Presiding Elder on whose district the meeting is held, still it is merely courtesy and not law. Brother Gordon's essay brought a full and enthusiastic discussion on the entire subject. Dr. Eli showed that camp-meetings were after-growth and are not even mentioned in the Discipline; and that while the Church virtually pays for the property, still she does not and cannot control it. Dr. Rice and Brother Charles Merrill followed in the discussion, which resulted in the following resolutions which were passed unanimously:

Resolved by the Springfield District Preach'r Meeting, held in Holyoke, Nov. 13, 1879, that the New England Conference at its next session request the General Conference to ratify the next General Conference to enact such legislation as shall bring our camp-meetings into proper legal relations to the M. E. Church, and their management under control of her regular authorities.

2. That the Presiding Elder be requested to present the above resolution to the Annual Conference at its next session.

J. SCOTT.

CHARLES MERRILL.

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2. That the Presiding Elder be requested to present the above resolution to the Annual Conference at its next session.

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VERMONT CONFERENCE SEMINARY.

The fall term of the Seminary at Montpelier closed on Tuesday, Nov. 25. The ex-

ercises were all written. This has been the most favorable term for a number of years, having the largest attendance and mature students. Prof. Southworth maintains his marked popularity, both in the school and in the village and vicinity. The new preceptor, Miss Shoemaker, A. M., is gaining very much favor with all who hear her. Her influence at the school is of the right kind.

TABOR.

Obituaries.

Rev. EPHRAIM H. SMALL, a superintendent of the East Maine Conference, died at Winterport, Me., Sept. 22, 1879, aged 70 years.

Brother Small was born in Thomaston, Me. His parents were members of the Calvinist Baptist Church, and, to use his own language, "I was instructed in its peculiarities from my earliest recollection." He occasionally heard Methodist preaching from E. F. Newell, S. Bray, and others.

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ZION'S HERALD.

Within a few months past, a great many complimentary letters have been received from our New England readers, and also from those in different sections of the country.

As New England Methodists are appealed to mainly, to sustain ZION'S HERALD, it is proper they should know how the paper is regarded by those residing in other States. From the many letters received the following extracts have been selected:

I do say that ZION'S HERALD comes the nearest to a model Methodist newspaper, in my judgment, of all the Methodist papers.—A Member Wyoming Conf.

The HERALD is my best newspaper food.—Member N. Y. Conf.

The HERALD deserves the largest success. It is indisputably one of the ablest journals of the new world.—Member N. Y. East Conf.

Your paper is one of the best Methodist weekly—moral, able and orthodox.—Annapolis, Md.

I am delighted with the HERALD. I regard it as the best religious paper published.—Georgia.

The people out here welcome and prize the HERALD very highly. We like it the most of any of the Church papers.—India.

ZION'S HERALD has but few equals anywhere.—New Jersey.

I think it the best family religious paper in our group. The admirable literary taste and its elevated, cultured, religious tone are exceedingly attractive.—One of our Bishops.

I like your paper better than ever. I am gentle when gentleness is politic, but truthful and religious. Bless God for the good old HERALD.—New York Conf.

We have in Methodism no better paper for its means. It has such a variety, is so alive to the times, pointed and practical, so sound in theology and loyal to our system and work, that it is a messenger bearing tidings of good with beautiful feet on the New England mountains.—New York City.

I like it, every way, better than any of the family of Advocates. It is the best religious weekly that comes to my table.—Ohio Conf.

Let me add, that I find the HERALD one of the most fresh and readable of all these religious weeklies.—N. Y. East Conf. (Ct).

My esteem for the HERALD has rapidly risen since I have come to know it.—Wisconsin Conf.

Should not like to be without the HERALD. I regard it as one of my most readable papers.—New Brunswick.

The HERALD grows better and better all the time, and is a great comfort to us all.—Minneapolis.

I esteem the HERALD as the best paper in the United States.—Baltimore, Md.

I regard the HERALD as the best of our religious papers, now better than it has been for twenty-five years.—Illinois.

The HERALD is pre-eminently a religious newspaper, which gives me spiritual comfort and nourishment in my work as a minister.—Indiana Conf.

Opinions similar to these given, might be multiplied, but only a few out of the many have been selected. We hope our New England friends will not fail to appreciate their own paper, but give it a generous and cheerful support.

A. S. WEED, Publisher.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, December 2.

The public debt decreased during November \$799,823.

The second session of the 46th Congress assembled yesterday. The President's message was read in both houses, but no business was transacted.

Gen. Jefferson C. Davis, U. S. A., died at Chicago on Sunday.

The Brooklyn Tabernacle trustees have authorized Mr. Talmage to sever the connection of that church with the Presbyterian fellowship.

Bismarck has broken off negotiations with the Vatican; he will not consent to the restoration of the German bishops.

Wednesday, December 3.

Some seventy or eighty persons perished in a mine in Saxony on Monday, by a fire-damp explosion.

The Czar proposes to form an unofficial deliberation council, chosen partly by suffrage, and partly by his own nomination, to assist him in the affairs of government.

In the Senate yesterday, Gen. Burnside protested against the establishment of an interoceanic canal under European protection.

The infallibility of the Pope, except in matters of revealed truth, has been denied by the Archbishop of Mechlin, Belgium.

Thursday, December 4.

Oliver Wendell Holmes' seventieth birthday was appropriately commemorated by a breakfast given by Messrs. Houghton and Osgood at the Hotel Brunswick, yesterday morning, which was largely attended by the Atlantic contributors and other literary celebrities.

Secretary Sherman has called for one million of six-pence coins of 1881.

Prof. John Johnston, the eminent instructor in natural science, is dead.

Another attempt has been made to kill the Czar; a mine was exploded under the railroad track over which he was to pass, which blew up the baggage van instead of the imperial car.

Friday, December 5.

The clergymen of Chicago called on Gen. Grant yesterday.

The Chilianas have captured from the Peruvians the town of Tarapaca.

No business of importance was transacted in Congress yesterday. That part of the President's message which refers to the Mormon question was referred to the Judiciary committee in the House.

From Upper Silesia come sad reports of famine and starvation.

The Republicans of Maine have carried their case to the Supreme Court. The Secretary of State will be compelled to show cause why the election returns are withheld from examination.

The political crisis in France is over. The Deputies have expressed confidence in the government by a strong vote.

Saturday, December 6.

Egypt is preparing for war with Abyssinia.

The Mormon Church has taken a defiant attitude against the President's message relative to polygamy.

The Chilianas have met with a reverse at Los; some 1,500 were captured by the allies after a stubborn fight.

The Cabinet Council of Spain has approved the Senate bill for the abolition of slavery in Cuba.

The door of a grain mill in Brockton gave way yesterday, and three men were suffocated beneath 3,000 bushels of corn.

The town of Mahone Plain, Pa., is liable at any moment to sink into a mine beneath it; the inhabitants are moving out.

Monday, December 8.

A destructive fire in Troy, N. Y., on Sunday, consumed property valued at \$350,000. Eight hundred persons were thrown out of employment.

Extensive frauds on the part of contractors for Indian supplies in Arizona have been discovered by officials in the Interior Department.

The Sabbath law was enforced in Cincinnati yesterday, and theatrical, variety and concert establishments, which have been giving performances on the Sabbath, were closed.

For the Pastors, O. S. BAKETEL.

NOTICE.—The Historical Secretary of the Maine Conference desires all Local Preachers within the bounds of the Conference, or belonging thereto, send their names, with the date of their ordination, as also the name of the Bishop, and place, to

Rev. C. C. MASON, Hallowell, Me.

LEWISTON DISTRICT.—Will the Preachers pay particular attention to the last Quarterly Conference of the year in having all necessary business in rebus to receive the action of the Conference? Have the Quarterly Conference records present, and the Church Register sent in.

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Church Register.

HERALD CALENDAR.

Lynn District Preachers' Meeting, at Common St. Church, Lynn, Dec. 10, 11. Dedication at Campello, 2 p. m. Anniversary of S. S. Union and Tract Society, at St. Paul's Church, Manchester, N. H., Dec. 13-16. Rededication of Wesley M. E. Church, Haverhill, Mass., Dec. 16. Conference of the Cabinet Council of Spain, at the Hotel Alfonso, Madrid, Dec. 17.

SPRING CONFERENCES.—1880. CONFERENCE, PLACE, TIME, BISHOP.

New York, New York, March 21, White Brooklyn, " 31, Bowman-Troy, " 31, Andrew, Boston, " 31, Andrew, Providence, April 7, Bowman-New Hampshire, Great Falls, " 14, Andrew, Vermont, Barre Landing, " 14, White-Saco, " 14, Bowman,

REVISSED PROGRAMME OF THE ANNIVERSARIES OF THE S. S. UNION AND TRACT SOCIETY OF THE M. E. CHURCH, to be held at St. Paul's Church, Manchester, N. H., commencing Saturday, Dec. 13, and closing Dec. 16. By Rev. J. M. Vincent, of New York, and C. H. Fowler, of the *Christian Advocate*.

Sabbath.—9:30 a. m., Conference on "Sabbath-school Teachers and Their Work," 10:30, Sessions in the hall of the Union Building, Boston, Sunday-school teachers, 3 p. m., Conference on "Sabbath-school Teachers and Their Work," 6 p. m., Sermon at St. Paul's Church by Rev. B. T. Vincent.

Mondays.—9:30 a. m., Conference on "Sunday-school Officers and Their Work," 11 a. m., Address, "The Lesson and the Teacher," Rev. B. T. Vincent, 2:30 p. m., Anniversary of Tract Society, Addresses by Rev. B. T. Vincent, Dr. J. M. Freeman, and Dr. G. H. Fowler.

Tuesday.—9:30 a. m., Conference on "The Pastor and His Work," 11 a. m., Address, "The Moral Clauses," Rev. B. T. Vincent, 2:30 p. m., Address, "The Day Children's Meetings," Rev. B. T. Vincent.

CLOSING EXERCISES at 7:30, Lecture by Dr. Fowler, of New York.

Wednesday.—9:30 a. m., Conference on "Great Deeds of Great Men," Admission 20 cents. Proceeds for the benefit of the Tabernacle Church.

For the Pastors, O. S. BAKETEL.

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